

Vol. 88.

RICHMOND, VA., JULY 14, 1923.

No. 28.

BENEATH the Shadow of the Great Protection,
The soul sits hushed and calm,
Bathed in the peace of that Divine affection.
No fever heats of life, or dull dejection
Can work the spirit harm.
Not any power the Universe can know
Can touch the spirit held with Christ in God,
For naught that He has made, above, below,
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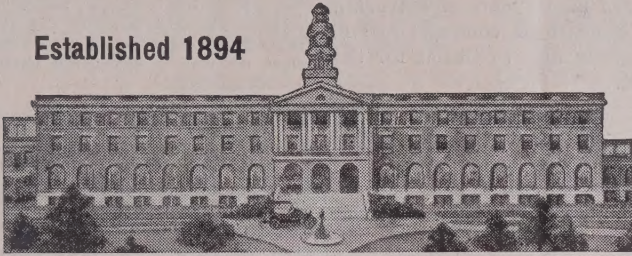
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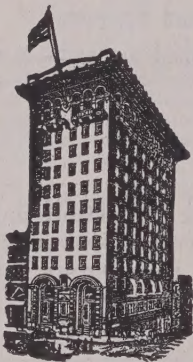
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Thoughts For the Thoughtful

I have been many years endeavoring to come to peace by a conquest of sin, instead of going first to Christ for the pardon of it.

What if the road is dark, the way unknown?

What though my faith be weak, my footsteps slow?

It will not help to linger here alone—
The path lies there before me,

I must go!

—C. H. Burgess.

There are more persons who worry about matters that belong altogether to the future than there are who are anxious to do well the duty of the present moment. If we would simply do always the next thing, we should be relieved of all perplexity. The law of Divine guidance is "step by step."—J. G. Mantle.

You don't have to go to heathen lands today to find false gods. America is full of them. Whatever you make most of is your god. Whatever you love more than God is your idol. Rich and poor, learned and unlearned, all classes or men and women are guilty of this sin.—D. L. Moody.

What might not communicants do if, gathered round the table of the Lord with one heart and one soul, they were to recognize in that sacrament of fellowship, human and divine, their unity, their mission, their power, and so, passing forth to the scenes of common toil, were to fulfill every office in life as fellow-citizens with the saints and of the household of God?—Bishop Westcott.

Life passes, riches fly away, popularity is fickle, the senses decay, the world changes, friends die. One alone is constant; one alone is true to us; one alone can be true; one alone can be all things to us; one alone can supply our needs; one alone can give a meaning to our complex and intricate nature; one alone can give us tune and harmony; one alone can form and possess us. Are we allowed to put ourselves under His guidance? This surely is the only question.—John Henry Newman.

Christ asks us to believe in Him, not because He raised a man's body two thousand years ago, but because He can raise a man's soul that is dead in trespasses and sins today; not because He made a leper clean then, but because He can take away the leper's stains today; not because He cast the devils out of maniacs in His day, but because He can cast evil spirits out of men's lives in our day; not because He healed a man born blind then, but because He can open a man's eyes to what he is now.

It is not with inferiors that the strain comes—it is not there that duty is most difficult—it is in the circle where all stand alike, and are on the social footing of equality. I think that even in the band of the disciples we may discern the truth of this. The last lesson which they seem to have learned was the lesson of living harmoniously together. It was not so difficult to be loyal to Jesus. It was not so difficult

to bless the poor. But what was difficult, right to the very end, was to live together without quarreling.—G. H. Morrison.

The only limit placed on what may be accomplished through prayer is the limit of our faith. "According unto thy faith be it unto thee" is not an obsolete measure of the early Church, but the measure and the limitation of what we now accomplish through prayer.—Selected.

There is no way of escape from civilization. It is not ours to go back to the wilderness with all its liberties. It must be ours to submit the civilization of today to the mind of Christ. He alone can preserve it, for He alone can give the values which will have it. He alone can correct its vision and endow it with the moral and spiritual energy by which it can be made worthy of the divine dreams, which have haunted the spirit of man since first from the wilderness he beheld the secure habitations of his promised land.—Christian Century.

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EDITORIALS

Vol. 88.

RICHMOND, VA., JULY 14, 1923.

No. 28.

FOUR RELIGIOUS EXPERIENCES

We have recently had four religious experiences which, in very different ways, are encouraging indications of the manner in which the leaven of Christianity is working through the whole lump of humanity, in these modern days.

On Sunday morning a call was made on a patient who is slowly recovering from a long, and critical, illness, which had seriously affected his mind, so that he had to remain in the hospital for almost the past year. He was a member of one of those modern civic organizations variously known as Rotary, Kiwanis, Lions', or Civitan Clubs. The mottoes of at least two of these organizations indicate the spirit that is cultivated among the members. The standard of the Rotarians is "Service Above Self," while the word Kiwanis means "We Build." In the case in question, it had been stated just before Easter, that the sick, and absent, member would appreciate an Easter card. The membership of the Club was one hundred and ninety. The invalid said with eager delight "I received one hundred and seventy-four cards. That is true friendship!" It may seem like a small thing, this sending of an Easter greeting by a group of busy business men to their absent friend; and so it was, but it is just such little affectionate remembrances that make the difference between a life of breadth and happiness, and one of dark and narrow selfishness. We doubt if the rector of a church could secure so nearly a one hundred per cent response to a request of this kind.

On the following Monday morning two callers appeared in the office. One of them was a representative of that great army of women who are Twentieth Century followers of Lydia, the first Christian business woman of the world. This woman, however, is not simply working for a living, but is working for people, having chosen that most helpful, but most exhausting profession, of Social Work, as her business. On this occasion it was the lady that accompanied the professional Social Worker, who represents the trend of the times. She is young and beautiful, and employment for remuneration is no necessary part of her existence. She can travel, if she desires, and has no urge to work, except that of the new spirit of service, which is creeping into the hearts of persons in all walks of life. This young woman gives large portions of her time to work with the Associated Charities as a regular "visitor." She keeps her records and reports for duty in the same systematic manner that all other workers for a well regulated Associated Charities observe, and so she is learning the ins and outs of a seamy side of life entirely different from the environment in which she has been reared. Such occupation for one in her station of life would have been unthought of twenty years ago, and she would have been looked upon as erratic, and extreme, but today there are hundreds of others, who are tired of doing nothing but dancing and dining, and have found that there is a great joy in real service.

This same Monday afternoon there was a birthday party. It was somewhat different from the usual festivity

of this character. In the first place, it was not held in a beautifully decorated dining room, but in the City Home. In the second place the guest of honor was not present—at least not visibly so. The occasion was the anniversary of the passing of a loving, unselfish character, from this world into the other, an event which we commonly, and ignorantly, call death in spite of the fact that Our Saviour has so plainly said "Whosoever liveth and believeth in Me, shall never die." The giver of this party feels that Death is but a birth into a new and greater life, and so as the anniversaries of the passing of this one whom he loves come and go, he celebrates them in the way, that he feels she herself would enjoy, by giving pleasure to others whose lives are somewhat devoid of the luxuries of life. Therefore ice cream is served to a group of old people in loving memory of one whose earthly life was spent in the doing of deeds of unselfish love, and whose memory is now kept fresh by a continuance of the things that gave her pleasure, when she was in the flesh. In this way is brought home to the participants the truth of Lytton's lines—

"And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is Life. There are no dead."

Tuesday of this week the writer found himself preaching in an old ladies' home, where he was informed that they were having an early supper, because they had been invited to taken an automobile ride afterwards. It was said that the ladies had not been informed as to whom the owners of the automobiles were in which they were to enjoy the fresh air. The next day an item appeared in the daily paper to the effect that the employees of certain railroad shops in the city had decided that they would use their automobiles to drive persons who are not able to enjoy this luxury.

Such an item has a double significance. In the first place it is gratifying to know that machinists, and mechanical helpers are in a position to own, and offer automobiles for any purpose. There may be those who think a motor car is a luxury to which working people are not entitled. We are glad to say, however, that those who hold this view are few and far between, and that almost all Christian people glory in the fact that living conditions for working people are continually improving.

In the second place it is a most encouraging thought that these workmen, who are able, through their skill and industry, to enjoy this luxury are eager to share it with others not so fortunate.

At the beginning of this article we have referred to these various events as religious experiences. Some one may object that none of them occurred in the Church, and, in fact, none of them had anything in particular to do with the Church; that, therefore, they are not religious experiences, but ordinary doings of every day life. Some may think that these workmen, social workers and civic organi-

zations are infringing upon the opportunities of the Churches, and should therefore be discouraged.

Let us remind such an one that the prophetic saying of Our Saviour was that "A little leaven, leaveneth the whole lump." He did not say that a little leaven would turn the whole lump into leaven, but rather, that it would exert its beneficent influence upon the lump. In the same way it should not be the object of the Church to concen-

trate all religious activities within itself, rather it should be a radiating center from which flows inspiration to do the Master's will for the Christianizing of the community.

It is true that no one of the incidents recorded above came directly through a Church, nevertheless, they are all the result of Christian teaching, which is spreading, and growing; and gradually overcoming the world.

M.

BUILD PEACE SENTIMENT

The closing days of July, 1914, were pregnant with calamity for the whole world. Armies were being mobilized throughout Europe. Armies composed of splendid young men, who today are mostly human wreckage.

Those fearful days have, however, left one heritage to the world, that may prove to be of priceless value.

The last Sunday in July has become an international "Peace Day." It is the occasion for demonstrations for the abolishment of war in all the countries of the world.

"No more war!" It sounds like a visionary slogan, but is it more so than those mighty maxims of the Sermon on the Mount, which are supposed to be the foundation of the Christian religion?

If Christianity, as a whole, would concentrate upon this great object, the out-lawing of war, it could bring it to pass. To do so we must pray for it! Vision it! Will it! Lose no opportunity to create sentiment to realize that war is unlawful, and a relic of barbarism. Eliminate its pomp and glory. Emphasize its horrors and brutality!

In time of peace, prepare to preserve peace. We can create an atmosphere in which war cannot live.

The time to do this is now. The last Sunday in July is a universal world-wide occasion. It should be used by every church, and in small towns and rural districts, it should be seized as the opportunity for a community demonstration.

Beginning four years ago with small groups in France and Germany the week-end preceding the anniversary of the outbreak of the Great War has for several years been made the occasion of a world-wide demand for "No More War."

In 1922, fourteen nations observed the day. In the United States over a thousand communities held meetings, parades, pageants, display posters, etc.

There is a world hunger for a permanent peace today.

An eminent business man who has recently returned from a Mediterranean trips says:

"Every person of reasoning qualifications residing in the respective countries visited, from the highest to the lowest, is thoroughly tired of war. Its horrors, costs and destructive results have been so practically demonstrated during the last decade that the simplest mind abhors military conflict. The reasons, motives and emotions are not the same in all minds, but the conclusions are altogether or nearly unanimous. Every country would like to have peace, continuous and permanent. All would like to close the eyes in sleep without a feeling of dread and fear for the future and of a rude and dangerous awakening. It is regrettable that the differences of opinion as to who is right or wrong become so fixed and stubborn in the minds of leaders, many of whom do not expect to become personal sufferers, as to excite and increase feelings of bitterness and hate or of greed and ambition until reason is overcome and man is degraded to the level of brutality. Even the one who fights in self-defense, which is generally accepted as justifiable, frequently exceeds the limits of propriety.

The masses of the people believe that they have been exploited by a few in power, and that they and their helpless children unnecessarily have been made to hunger and starve and suffer and die. In private conversations this is said by modest and unaggressive persons in large numbers. They hope for relief. The Christian, the Mohammedan, the Jew, the Bedouin, publicly or privately, is praying for relief. They believe as never before that the time is coming when 'wars and rumors of wars' shall cease. Whenever, if at all, this will be universal we, with our limit of understanding, cannot vision."

The Church has expressed itself on this subject, and it is worth remembering the words used in a resolution adopted by the last General Convention, which went on record as saying "We believe that all nations should associate themselves permanently for world peace and good will." Sure it is our duty as individuals, and as churches to exert every influence possible to advance so great a cause.

M.

YOUNG PEOPLE'S DEPARTMENT

Our many readers, who have enjoyed the page for the work with young people, which has been so ably composed by the Reverend Karl M. Block, and who may have missed it in last week's issue of the Southern Churchman, will be glad to know that it is only temporarily suspended, and will be resumed in the Autumn by the same writer.

Mr. Block is deeply interested in this feature of our Church work, and is giving a good deal of his time to a special study of methods of making the young people's meetings more interesting and developing their usefulness to the Church.

During the summer he will attend a number of Summer Schools and conferences where he will give special attention to this comparatively new feature of Church activity. The results of his efforts will be available for our readers next fall and winter, and we feel sure that his page will continue to be a most useful part of the paper during the coming months.

Nothing is more encouraging about our Church life than the fact that those in authority are now thoroughly aroused to the importance of attracting the attention of our youth to the needs and opportunities offered by the Church,

during the impressionable age from thirteen to twenty years.

Last year a most inspiring conference for boys was held at St. Paul's School, Concord, N. H., that was unique in its aims and accomplishments.

In our columns this week will be found an interesting account of a similar conference, held this year at Chestnut Hill, just outside of Philadelphia.

It is to be hoped that these efforts to interest our boys will continue from year to year with an ever-increasing attendance. The effect is bound to be beneficial, because, even though it may not lead to definite decisions to the ministry, it is sure to arouse interest in the Church work and make the boys think of ways in which they can become useful and helpful laymen.

One of the questions which will soon have to be decided in connection with the work with young people is the advisability of forming a national organization at this time. This is one of the matters to which Mr. Block will give attention during the coming months, and he will no doubt deal with it when he resumes his page in the fall.

M.

A PLEA FOR THE MAN IN THE RANKS

By E. K. Hall

Editor's Note.—The remarkable series of articles, of which this is the first installment, are taken from an address delivered by Mr. Hall in the Spring of 1923 under the auspices of the Illinois Manufacturers' Association, in Chicago. Mr. Hall was born in Granville, Illinois, in 1870. He was graduated from Dartmouth College in 1892 and from Harvard Law School in 1896. He practiced law in Boston, Massachusetts, as a member of the law firm of Powers and Hall until 1912 when he became vice-president of the New England Telephone and Telegraph Company. In 1919 he was elected vice-president of American Telephone and Telegraph Company in charge of personnel and public relations, in which field he is a recognized authority.

WE DO NOT NEED to look back one hundred years in this country to find industry being carried on either by individuals or relatively small groups of individuals. The shoemaker owned his own tools, bought his own materials, completed his product and marketed it. The factories were small. The employees and the management all lived in the same small town and were generally well acquainted.

Then came the invention of the steam engine, followed later by the discovery and development of electricity as motive power, and then followed the era of the rapid introduction of labor saving machinery. The result was that the production of one man was doubled, trebled and often multiplied even ten or twenty times. One after another came the big machines, the enormous plants and large industrial concerns, all of which resulted in tremendous increases in production.

As the cost of production decreased, the product became cheaper and one after another new articles hitherto unknown appeared, and for all of them at these lower prices there seemed to be endless markets.

Civilization and industry were in the boom and men were now producing in large groups instead of as individuals.

It was literally an industrial evolution. Now what was the effect of all this on the artisan, the worker or the man in the ranks? There were two very distinct effects. The first one was the way it affected him in the ability to secure and participate in the enjoyment of material things—things for which he could exchange the money which he found in his pay envelope. He was able to have a greater diversity of food upon his table, more and better clothing, broader opportunities for himself and family in the way of education, entertainment and travel. Things that had been unknown or luxuries to his parents became commonplace or necessities with him, and he enjoyed many things which even the wealthy of the previous generation had not been able to secure.

Let me give you an incident in that connection, if you need any proof of that statement. I happened to be in Washington not long after the Armistice—when the Plumb Plan, so-called, was presented to Congress. I noticed by the paper that it was going to be presented to the House Committee that day; so I went over to the capitol and heard the Plumb Plan presented to Congress, as a great and wonderful panacea for the industrial problem of the railroads. I sat there and pinched myself, to realize that such a scheme was soberly being presented to the United States Congress as a real, practical thing.

Material Welfare and Unrest.

The Chairman of that committee said to the speaker, or one of the speakers, who happened to be Mr. Morrison, Secretary of the American Federation of Labor, "Mr. Morrison, I should like to ask you a question. I deem it a very important question. I consider its answer of great importance. The question is so important that I have reduced it to writing. After I have asked it, I wish you would deliberate before you reply, but when you answer, I should like, if possible, to get a categorical answer. I would rather have this answer from you than from almost any man in the United States."

Now, this was the question he asked:

"Mr. Morrison, has there ever been a time in any nation at any time in history when the man who was working for wages was so well housed, so well fed, so well clothed, so well educated, so well entertained, as he is in the United States at this minute? I would like to have you answer yes or no."

After about twenty minutes, Mr. Morrison practically answered that there never had been any such time. And

yet, do you remember the conditions which prevailed a few months after the Armistice? Although the material welfare of the man in the ranks had never been so good as at that moment, there never was a time in the history of the United States when the unrest was so acute and so widespread, in industrial ranks as it was right then.

It would be naturally expected that as a result of all these material benefits we would have found the industrial wage earner contented and perhaps even enthusiastic over the improvement in his conditions and his opportunities; but on the contrary there had been developing for years an increasing unrest and dissatisfaction on his part with his relations with industry. It was obvious that there was something wrong with the industrial scheme which although it was providing him with great material benefits, was, at the same time, changing his attitude towards his job and towards industry as a whole. This then was the second effect of this new industrial scheme on the worker, namely, the loss or partial loss of his morale and his satisfaction with the job.

This all became very apparent during the adjustment of industry to war and post-war conditions, and you and many other employers promptly undertook to diagnose the situation and find out what was the matter.

And this is what they found, when they came to diagnose the case, that in industry we had been over emphasizing machines, processes and production. We had been underestimating or neglecting too much the prime or motive factor in industry,—the human factor. We found that the executives had lost contact with the man in the ranks; that the man in the ranks, who used to be pretty close to the executive, now was a long distance away from him, and in between the executive and the man in the ranks there had been interpolated all kinds of different officials, of different kinds and different names, so that the man in the ranks never did get a chance to see or know much of anything about the responsible executives, because the industry was too big.

Losing Interest in the Job.

We found that he was losing his interest in his job; he was indifferent; he was more inclined to think, not "How well can I do my job?" which the old craftsman used to think, but "How much do I get out of my job and how little can I do?"

We found that in cases he was even hostile, distinctly and definitely hostile to the concern that he was living with, and making his bread and butter from, and we found that he was often going outside for the leadership that he wanted inside, but which in some way or other had disappeared, and that leadership outside was too often contrary to his interests, the interests of the industry, and therefore to the interests of society.

It is quite obvious that if that condition really existed, if that was a fair diagnosis, there was something wrong in the new scheme of things—this scheme of big productions, which was benefiting the man in the ranks materially, but at this terrible price of taking his interest out of his daily work. If it had really deadened his interest, if it was threatening to alienate his loyalty to the industry, the outlook for industry was indeed serious.

Further study, I think, made it fairly clear how all this was a natural and logical result. These changes, this growth, these new processes, these new methods of big business, all came so fast, with such speed and with such a roar that he could not very well see what was going on. But he did know one thing, or he did feel one thing that was going on, and that was that somehow he was losing his status in industry. He was lost in the shuffle somewhere, so to speak. He felt that he was just one of many, just a cog in the machine, that nobody paid any particular attention to, or took any particular interest in him. His job, which had been originally a fairly broad job, had been narrowed, specialized and routinized, until most of the life in it, as far as he was concerned, had been taken out.

Furthermore, his tools had been taken away from him. He did not own his own tools any more. He could not buy his tools any more. The tools were big group tools or great machines and neither he nor any other workman had enough money by themselves to purchase such tools.

He found that he was losing pride in his craft; he found that a lot of his responsibilities had been taken away from him, and that the responsibilities that he did have seemed trifling. He did not even know who he was working for. He did not know, in the great big corporation, just who the real boss was. One thing he did know, though, that whoever it was he seldom, if ever, came around the shop where he was, and he missed that contact with the boss.

Lost Contact with the Real Boss.

Now, the straw boss was generally the only sample he had of the executives who were finally responsible, and too often he did not like the sample.

Demagogues and the yellow papers kept telling him that the real boss was some one that belonged to another class to which he could never hope to attain and assured him that this boss had no interest in him other than to make exorbitant profits out of his labors.

Although things did not seem to be going right and although he had grievances which he felt were real and although he thought his chances for advancement were being diminished all the time by the growing size of the concern, there was no opportunity for him to get at the real boss, the source of final responsibility and plead his own cause.

I am not arguing now whether or not he was justified in thinking all these things. If he thought them that was enough to cause him to begin asking himself "What's the use," and everything tended to make him indifferent, and in extreme cases hostile and even bitter. Sometimes he even reached the point where he came to the conclusion that anything that could hurt the boss or the organization which employed the boss must in some way benefit him—the man in the ranks. Under these conditions it was simply natural that he should lose all interest in work itself as work. It was equally natural that his only interest should center in the pay envelope and what it was going to get for him after he got off his job. If there was no joy or interest in the job itself, the shorter the hours and the quicker he got to where he could spend some of his pay for entertainment or other things that interested him the better.

If this attitude toward the job was fairly representative of any substantial part of the people who were working in the industries of the country, it meant that in industry the house was in danger of being divided against itself. Under such conditions, industry could not permanently succeed and civilization and our institutions were as good as doomed. It was quite clear that there was something wrong in spots, if not in fundamentals in the existing industrial scheme. It was equally clear that it was up to the leaders in industry to find out what was the matter and remedy it.

It was soon found that part of the root of the trouble lay in the nature of the industrial organization. Industry suddenly called on to organize large groups of people looked about for a precedent. Up to that time the only large groups of individuals in a single organization were to be found in the military organization and this form of

organization was adopted by industry. The big industrial corporation was organized like the army. Instead of generals, majors, colonels, captains, lieutenants, etc., there were general managers, general superintendents, division superintendents, shop and floor superintendents, foremen, etc., etc. and a staff organization was built up to plan and advise the line organization.

Rigid, Unyielding Discipline.

But in too many cases, industry neglected to recall that the purpose of a military organization is to deal with emergencies where the lives of people and of nations are at stake. Therefore, its discipline must be rigid and unyielding. Action must be instantaneous and orders must be carried out. They may be stupid or fatal—it makes no difference. The soldier is forbidden to think—objectives cannot be disclosed or discussed. The men are not supposed to even speak to the officers. The whole spirit is one of blind obedience. "Theirs not to reason why, theirs but to do or die!"

Now a military organization is suitable for industry so far as form is concerned—the staff for planning, the line organization for administrative and executive duties and the men in the ranks for carrying out the operations. But the spirit of the military organization and its methods are ill adapted to industry. Yet both were too often and too naturally adopted. In industry there is no great emergency. There are no big stakes like lives of individuals and of nations. No industrial organization stands between the nation and its annihilation, nor does it enforce law and order. An industrial organization is simply a corporate individual. It has only the rights of an individual; the right to produce for the benefit of society. It does not have and could not get the right to say "Yours not to reason why, yours but to do or die."

The military has rendered a great service to industry in providing a suitable and practical form of industrial organization. But those industrial organizations that failed when they took the form to distinguish between war and industry, that failed to distinguish between the purposes and prerogatives of war as compared to those of industry, and that adopted the military discipline, the military spirit, the military caste and the military theory have fallen into grievous error—often unwittingly. In the natural consequences of this error we will find many of the sources of our difficulty—the indifferent or discontented attitude of the worker.

Now what is the answer?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

ONE WAY OF HOLDING THE FAITH

Mr. Editor:

There are two views of the Bible which just now are prominently in the thoughts of Churchmen in Virginia. The first asserts the infallibility of the Bible, extending from absolute verbal infallibility to the more liberal view, that, while admitting inevitable inaccuracies, still any fact stated in the Bible must be accepted literally. The proponents of this view admit that there are many difficulties in this position but shelter themselves behind the statement that, while they believe the Bible literally there are many things in it which they do not understand. Now the only way a man can properly say that he believes a fact that he does not understand is to say that he believes it on authority, that is, that he believes it because some one who is competent to pass on the question has assured him of its truth. So that in holding the first view it is necessary to take some trouble to ascertain how trustworthy his authority is.

The view is a comparatively modern one. It is sometimes known as the Scholastic Protestant Doctrine of Verbal Infallibility. The Bible was early subject to criticism, both textually and exegetically. Origen, for instance, born A. D. 185, explains the Garden of Eden not as a fact but as an allegory. So that those holding this view stand between the earlier and later critics, without any unchal-

lenged authority behind them. The sixth article of religion is far from asserting this view. It begins by stating that: "The Holy Scriptures containeth all things necessary for salvation," and enumerates the canonical books, but is silent in that article as to what meaning is contained in the Holy Scriptures. In other articles certain interpretations are made rejecting earlier Church beliefs, modifying and explaining others. In other words the whole Protestant movement might have been called at that time a modernist movement. The man who believes in the infallibility of the Bible, especially where it extends to verbal infallibility, would say of the Bible: "This is the book of which there is no doubt; a guidance for the pious who believe in the mysteries of faith, who believe in the revelation which we have made unto thee, which was sent down to the prophets before thee," as Mahomet said of the Koran.

The other view of the Bible, that of the so-called Modernist, is different. To the Modernist the Bible appears as a long record of the dealings of God through the urge of the Holy Spirit, with one branch of the human race. Starting with a primitive people believing, as all primitive people have, in a jealous God, easily offended and vindictive when offended, believing in human sacrifices, gradually substituting animals in place of human beings, until slowly the new conception of God crept into men's minds, hinted at

now and then in the great prophets and fully revealed in Christ.

When we pick up the paper and read the account of some man who has harked back to the primitive and believes he has been commanded by God to kill his wife and children we recognize that the voice he heard, or thought he heard, was not the voice of God. To Abraham there was nothing repugnant to his conception of God in being commanded to sacrifice his son to propitiate Him. It was the normal view of his time from which we have so departed that the Modernist can see among other things in the story of Abraham commanded to sacrifice Isaac, and the substitution of the ram, the dawn of the condemnation of the old sacrificial idea, vouchsafed to him as far as he could assimilate it. Nor do we have to go outside of the Old Testament for such a conception.

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He has showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah VI, v.7,8.

The Modernist can let the older lesson of the proper submission to the will of God stand, but he can no longer believe literally in the conception of a God who capriciously tempts men to commit sin. He believes on the contrary that while God is changeless and eternal the conception of Him changes with the enlightenment of the race. He believes that the "letter killeth, but the spirit giveth life" and takes to heart Christ's command to search the Scriptures, knowing that searching is something more than reading without thought. So in the story of Jonah, instead of a meaningless miracle, the Modernist sees a story teaching a lesson against tribal intolerance, without necessarily denying the possibility of God's performing such a miracle if He chose.

The Modernist has sometimes been accused of attacking the Divinity of Christ when he has only tried to put the emphasis on His spiritual Sonship with God rather than the emphasis on the physical side. He who said of Himself, "Before Abraham was, I am," could hardly have been thinking of the manner of His taking upon Himself the clothing of humanity.

The Modernist has not always been tactful, sometimes he has been scornful and intolerant and has forgotten that those who take what he conceives to be a less spiritual view of the Christian religion than he does should be treated gently. But intolerance begets intolerance and he becomes impatient when he is attacked and misunderstood for promulgating views which are held by many of the devout and scholarly clergy in this country and in England and accepted by a very large body of the laity. To say of such men that they have the right to believe what they please but have no right to stay in the Episcopal Church is wholly begging the question, for the right to remain in any organization is a legal right and where it is admitted that a successful heresy trial can not be maintained the right is conclusive and the decision must rest in the individual conscience. The Church formulates its creeds in its Councils and interprets them in its heresy trials and does so with some latitude provided the essence is kept.

To the literalists, the creeds are a final and complete statement requiring no addition and from which no subtraction is possible and to be accepted in their most liberal meaning. To the Modernist the creeds are historical, they seem to him to be an attempt to put into words what is almost impossible to put into words, but the words used embody the best statement that could be found at the time to meet the particular purpose for which a particular creed was formulated; and consequently creeds are to be interpreted, partly in an historical and partly in a mystical sense. He knows as we all do that the purpose of the Nicene Creed was to reject the Arian heresy. As some one has said about it: "Metaphysics was ransacked so that there should not be a single word in it that an Arian could accept," but how many people who cling passionately to words know the bearing the words "begotten not made" have on the Arian controversy? It is the great controversial creed of the Church, it stands for the Divinity of Christ; but the Modernist ventures to think that it is debatable whether the words used are the best words to express that idea to modern men. Even the Church thought the idea was not fully expressed when it added the "filioque clause." The Athanasian creed, another eucumenical creed, expressing the same fundamental ideas to the Nicene but clothed in bitter denunciatory language was never adopted by the American Church. It is retained in the Prayer Book of the Irish and English Churches. In the former it is not read and in the latter while it may be read occasionally it is not read with the same unction as formerly. So that in the two creeds both enunciating a truth the Church thought that one required addition and one required subtraction to the point of elimination.

With those who were brought up in the belief in the infallibility of the Bible, to whom such belief has brought spiritual nourishment the Modernist has no quarrel; he would be very tender with them, recognizing the pain that doubt brings to minds that are crystallized and recognizing above all things that Christianity is expressed in a life more fully than in a creed. But he hopes for the same tolerance for his point of view and believes that a Church with any pretense to catholicity can properly cover both.

To him the Literalist seems to have built his faith upon the sands and he advocates his own views not in the name of that much abused word progress, but because he believes they afford a sure foundation, that they embody a more spiritual conception of Christianity and one for which the human race has been ripening through the ages.

RUSSELL W. MONTAGUE.

White Sulphur Springs, W. Va.

OUR NEED OF A NATIONAL ANTHEM. (Abridged.)

Mr. Editor:

The recurrence of our national feast day makes this a fitting time for the discussion in your columns of our so-called "national anthem," for whose adoption as national I have hitherto failed to discover any authority of Congress. Stirring as its words and music may be, its utter inappropriateness was singularly manifested at a recent dinner of the English-Speaking Union in New York, under the presidency of our late ambassador to Great Britain, the Hon. John W. Davis. When the orchestra played the melody a few tried to sing, but with the usual lack of success in voice and memory. This was followed by God Save the King, when there was rather more vocal effort. Many similar experiences occurred during the war, notably on a great occasion in St. Paul's Cathedral in London.

But one could not help wondering how honored English guests such as Sir Percy Fitzpatrick and Sir Eustace Fiennes, with their keen sense of humor, must have felt while listening to Americans attempting to sing the glories of licking their forefathers at Baltimore in 1812, while forgetful of the fact that, only two years later, their forefathers licked ours at Washington and burnt our Capitol. And this is our national anthem! The old drinking song to which the devout Churchman, patriot, and hymnologist, Francis Scott Key, set his heroic words. As long as no American musical genius has given us some anthem to compete with it, let us by all means use it on every fitting domestic occasion, but not at friendly international gatherings.

What we sorely need is an anthem more in harmony with the true American spirit of "peace on earth to men of goodwill"; not the peace of the pacifist, but of the peacelover and peacemaker. And if we find no melody at home worthy of the theme, then let us borrow one as we borrowed this old drinking song, "Anacreon in Heaven," and even "God Save the King" (which England in her turn borrowed from the Germans), and make it ours as well as theirs.

WALKER GWYNNE.

Summit, N. J.

THE REALITIES BEYOND OUR KNOWLEDGE.

There can be no more absurd and pitiful disregard of facts than belief that human knowledge and reason are unlimited and that there is nothing beyond what we know and can prove by material evidence. Each generation of discoverers and investigators has proclaimed that it had learned all there was to know and been proved by the next generation following to have been ignorant. Scientists of Tom Paine's day believed they had learned all the mysteries of nature and from them could demonstrate that God was an impossibility. They could have demonstrated, also, from what they thought they knew, that a theory that each drop of water and of blood in our bodies and each cubic foot of air swarms with living things which can penetrate our skins without our knowledge and do us harm or good was an impossibility. They could have proved the radio, the telegraph, the airship, to be impossibilities, as they were from what was known then. The generation after ours will discover and reveal things of which we do not dream, facts which exist and which we do not suspect. So it will go indefinitely. Developments of the future are as obscure, mysterious and vast as those of the past, recorded before history began. The simple, loving faith that humbly and truthfully acknowledges the narrow limitations of human knowledge and wisdom and reason, accepts the plain teachings of nature that there must be a Wise and Almighty and Beneficent Power and that there must be life after this and looks forward joyfully and hopefully, can cast aside as trifles the labored efforts of arrogant and insolent ignorance to prove that what we see and have and know are all, that the beginning was some kind of unexplained accident and that what we call death is the end.—Alfred Williams.

THE STRAIT GATE

By the Rev. Edward Worcester, D. D.

Enter ye in at the strait gate, or wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life and few there be that find it.—St. Matt. 7:13 and 14.

THIS is one of those menacing sayings of Jesus, which from the beginning, has turned men away from His religion. What is the use for us to describe the Christian religion as a sweetly reasonable thing, broad, sympathetic, tolerant of all human errors and weaknesses, when the Master of the religion says: "Agonize to enter the strait gate," and tells us further that there is but one way to life, and that way strait and narrow, so that few even find it?

Let me make two observations as to this: Jesus is not threatening. He is simply describing. He is not even speaking of His religion. He is enunciating a law of life as calmly and dispassionately as Darwin enunciated the law of the survival of the fittest. We may not believe in the law Christ announces here; that makes no difference. The law is in operation, and while we doubt and ridicule it, it is acting on us.

Secondly, observe that Jesus is speaking here of life, not of thought. Thought, thank God, is free, and it recognizes no barriers or limitations except those imposed by the limitations of the mind, which it is impious for us to pass. Life, however is not free. It is a path which leads in a definite direction, hedged in on either side by a double row of commandments, duties to God and man. Christ tells us that to break through this barrier and to depart from this path, is to leave the way which leads to deeper, truer life, and to take the way which leads to death. Is this true or is it false?

Look for a moment at life in general. As we survey this world it seems to us chiefly a field of death. I am not thinking now of individual men and women past and gone, so numerous that one of the commonest objections to immortality is what world could contain them all. I am thinking rather of by-gone families and forms of life, once as widely distributed, as richly represented, apparently as firmly rooted as our present species, which have absolutely vanished, leaving only a few gigantic bones, a few words of Nature's mighty book, hewn into the rocks, to tell that they once existed.

To me, one of the great riddles of the past is what caused the disappearance of the great race of mastodons, once distributed all over the world, while the reindeer or caribou, their contemporaries, are as numerous as ever. One can only say that the one lost the path of life, and the other found it and continued to walk in it. Among these dying multitudes some have found a way to strengthen their hold on life. It did not come to them. They went forth to seek it. They worked for it, they fought for it, and they found it (this on the supposition that acquired characteristics are transmitted). By gaining certain small advantages of structure or strength or speed or habit or instinct or intellect, they lived when others died. While others strayed from the path of life and perished, they walked in it and lived; and the laws of life, acting on those small advantages, increased them, and the small became great, and they not only preserved themselves, but became the agents and instruments of future advance and progress. Many of the species of the past have succeeded in giving birth to some other form of life, higher and greater than themselves, and will man, who is the goal and end of the whole process of creation, fail to do the same thing? Will he always remain where he is now, an imperfect being, half animal, half spiritual, plagued by infirmities of flesh and spirit, a being at war with himself? Or from all this infinitude of strife and war and tragedy, of hope and aspiration and desire, will a new race issue, related to us only as we are related to the races whose skulls are preserved in our museums? As we look back to the animal man of the past, may we not begin to look forward to the Divine Man of the future? One man, one member of our race, the Man, Christ Jesus, tells us that we may, and He tells us how we become this divine man, by spiritualizing our lives. One of two things will happen: Either man will succeed in emancipating himself from the fetters of his animal instincts and will become a truly spiritual being, or else he will succumb to the materialism of the vast system of mechanics he has created, and will become, chiefly, a tool-using animal.

We are accustomed to associate the word progress with all that is broad and free, but in this we are greatly mistaken. The way of progress is a narrow way. It is the unprogressive state which is broad. Among an unprogressive people everybody does everything, hence nobody does anything particularly well. Industrial progress begins when

division of labor takes place, when men, instead of trying to do everything, do one thing well.

It is only necessary to look at the ways of any country to form a very good idea of the character of its people. The whole continent of Africa is furrowed by a vast network of foot-paths, crossing, branching, uniting, vanishing, leading no whither. In those purposeless paths, worn away by his feet, the African has written the story of his purposeless life. As he was going nowhere in particular and had all his life to go in, the paths are crooked. As each went his own way, the paths are numberless, and as each cared only for himself and nothing for those who came after him, no attempt was made to make the paths better. Where an obstacle occurred, instead of removing it, people merely walked around it, and the uninventive person who followed, did the same thing. The tree trunk, which barred the way, was devoured by ants hundreds of years ago. That made no difference. People continued to walk around the place where it once lay. So, it is said, the original streets of Boston were laid out. So, at all events, the African wrote the history of his lonely, unprogressive life. And in the straight and narrow ribbons of steel, bridging rivers, spanning precipices, tunnelling mountains, laid down by the combined efforts of thousands of persons, and on which millions of tons of freight are carried daily, and millions of men and women travel swiftly and without fatigue, the American has written the history of his social, strenuous progressive life, progressive chiefly because thought and labor are specialized, and each works for all.

Shall I give another example? If so, I can find it in our intellectual life. For nearly eight hundred years the intellect of Europe remained practically stationary. Nothing important was done which had not been done as well, or better, in the past. The human mind was not asleep, but like Gehazi, the servant of Elisha, it went no whither. In those days a man could afford to be, and was compelled to be very broad. The legitimate desire of an intelligent man was to know everything. That was just what Faust complained of. Having studied philosophy, jurisprudence and medicine, and alas! too, theology, with bitter sweat from end to end, he had no more worlds to conquer, and at the same time the painful suspicion that he knew nothing. We, at all events, do not suffer from that ennui. In proportion as the whole domain of knowledge has become vast, the way for each of us has become narrow. Since the great physiologist, Johann Muller, breathed his last in Vienna in 1858, no man has arisen whose knowledge comprehended even all the physical sciences which pertain to life—no such man will ever arise again. As after the death of Alexander the Great, his empire, which was too vast for any but a superhuman mind to govern, broke up and was divided among his generals, so knowledge now is divided, and as it progresses it must ever more and more be divided.

The path of progress is always a narrow way; and this is just as true of our moral and spiritual life. Every people which has truly risen has risen by imposing definite restrictions on human desires. Of the writings of one of the old Sophists but a single sentence has been preserved: "Law is the tyrant of man, for it frequently causes him to forego his natural desires." Where there are no such restrictions, no protection of property, no restraint of passions, or respect for the rights of individuals, you will find nothing but poverty, immorality, and misfortune. Persons who like to try these experiments, naturally give them grand names: "Social Revolution," "The Day of the Just," "The Rights of Man," Bolshevism, etc. But when people overthrow all social and moral safeguards and reject a spiritual and religious faith, they quickly become objects of charity. They can destroy, but they cannot build.

When our fathers first came to this country they did not find it devoid of human inhabitants, they came into contact with an ancient race which had occupied it apparently from prehistoric times. In all those years, as far as we know, the American Indians had developed only a tribal morality. Within the tribe certain rights were respected, but between the tribes was no law but the law of battle.

Between the law-abiding Europeans and the lawless savages, a struggle was inevitable, and the outcome of the contest was equally inevitable. Had the Indians been able to effect a coalition they would have swept the whole body of white invaders into the sea, but this they could not do, and once the higher life proved its ability to maintain itself in the presence of the lower life, the Indians' fate was sealed.

A nation in anarchy, whose bonds are all loosed, where all classes of society are furiously engaged against one another, is but an enlarged picture of a soul without a

(Continued on page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

GOING TO THE HEART OF THE RURAL PROBLEM.

We feel that practical plans for work in the country are so important, and so much in line with the purposes of this page, that we use this week the report of the conference held at Madison, Wisconsin:

The Rural Church Conference which opened here at the University of Wisconsin on June 25 closed today. As a result of the work such a statement as this may be made:

Through its eighteen representatives drawn from all parts of the country except the extreme Southwest, the Episcopal Church has at last a clear conception of the magnitude of the task of performing its mission to rural America. This epoch-making result was made possible through years of intensive scientific research which the University of Wisconsin has given to the problem of enriching country life. No other institution in the world has done so much for this great cause and all its multitudinous findings have been placed at the disposal of the Church.

Here is a typical day with the conference:

Rise at six o'clock—we all stayed at the University Club.

Holy Communion at St. Francis' Club for Episcopal students at 6:30.

Breakfast at University Club at seven o'clock.

Community Organization and Survey at 8 o'clock, taught by Rev. E. Tetreau and Prof. T. H. Kolb, Sociology of Community Life, taught by Prof. Gillin, or Boys' Work, taught by Prof. Bewick at 9 o'clock. Agricultural Economics and Cooperative Marketing by Profs. Hibbard and Macklin, or The Child and Child Welfare by Prof. Felton. Church methods were discussed by group at St. Francis' Clubhouse under the direction of Dean Lathrop at eleven o'clock.

Dinner, University Club, noon.

Assembly period for conference announcements, 2:15.

Recreation Leadership, 2:30, taught by Prof. Gordon, who shows us how to conduct community singing or put on a pageant. Organized Plays and Games, University gymnasium, 3:30, by Profs. Hoff and Arnot. Entertainment, Lectures or Demonstrations, 7:30.

Receptions, excursions, swimming exhibitions; moving pictures and folk dances any time after classes.

It is hard to say which was more useful—the instruction of the experts in the lecture rooms or the discussion of our own particular problems during the hour before noon at St. Francis' Club. Anyway, the one added interest and zest to the other.

Nearly every man at the conference was constantly telling his fellows that he never before attended a conference where there was so much eagerness for light and guidance. Perhaps all this is due to the dense ignorance upon rural problems in which the whole Church is groping, but whatever the cause it promises much for the cause.

The Rev. Oscar Meyer, Missioner of Chenango County, N. Y., spoke most interestingly of his organization of Rural Mission Work.

As a result of this talk the wisdom of such a plan was emphasized by the Rev. F. D. Goodwin, of Warsaw, Va., who lead the conference on the following day. His rural work there is briefly this:

"For three hundred years, or ever since the settlement of Virginia, the Church has been a rural Church. The parishes came before the counties and for a long time were the units of government. The law compelled the erection of church buildings at intervals of ten miles or thereabouts. As a result, every foot of ground in Virginia is now in some parish. So when a minister enters rural work he is responsible for its advancement in every part of the whole parish, and not in any particular part. He is called to the cure of all the souls in his field, not to administer to a few Episcopalians.

"Another helpful factor in rural work in Virginia is the fact that every baptized member of the Church in the Diocese belongs to the Diocesan Missionary Society."

Mr. Goodwin described the rural work he has done among boys and girls, and health work among all classes and ages. He organized Scout Troops, he arranged a banquet where prominent men spoke to the boys on the value of college education and the attractions of such callings as law, medicine, the ministry, engineering, agriculture and business.

Mr. Goodwin found that the country girls need companionship and recreation. By means of active Girls' Friendly Societies he supplied this need.

The farmers he helped by calling in experts from the U. S. Department of Agriculture to discuss better marketing with them. Out of this came a call for a County Agent and a Farm Bureau, and these together have revolutionized farming in that field.

On June 29 the Rev. Frederick W. Jones, of Holland, Miss., described his work to the group.

Mr. Jones made his contact with his field in the first place through publicity. For several years before entering the ministry he was on The Providence Journal and The New York Tribune. Through the columns of the Memphis Commercial Appeal and every newspaper that circulated through his large rural field he called attention to all the social, economic and religious activities that came to his attention. Soon the community sought him for help in every project requiring publicity. He issued a monthly news letter for the entire countryside which had no local newspaper. In this way he preached to and helped to guide the rural parts of three counties. Mr. Jones also made a little experiment in consolidating churches. Last summer, a month before the Bishop was to come to confirm a class drawn from the large field, Mr. Jones notified his people that the confirmation services would be held in a seldom-used plantation church close to the geographical center of his district. The services were well attended.

Later he held an afternoon service in the same place to see if he could get a good congregation from distant places without the inducement of the Bishop's presence or any special services. One of the largest and most helpful services of the year was the result. Mr. Jones now is at work reducing the number of his churches from six to four by consolidation.

Archdeacon G. H. Severance, of Spokane, led the group conference on June 30. He showed how the Church can be developed through the small rural Sunday School, lay readers and the Community Church. The Archdeacon establishes schools out in the country to feed the little mission in the neighboring village or town, thus assuring permanence for his work. And he uses Christian Nurture, testifying, much to the astonishment of his fellow rural workers, that he has successfully adapted the system to as small a school as six.

The Community Church, the speaker advocated where no one denominational church could be supported. Such a church ministers to all sects, and is the center for all community work. The Archdeacon has established several of these churches and they are succeeding. A copy of the rules and regulations he adopts can be obtained upon application to him at Spokane, Wash.

The findings of the Conference will appear next week.

FREDERICK W. JONES.

PROPERLY PRESENTING THE CAUSE

Regional Conference on the Ministry, Chestnut Hill, Philadelphia.

By the Rev. Oscar deW. Randolph

TIS Conference is the second of its kind held under the auspices of the Episcopal Church. The Rev. Albert H. Lucas and the Rev. Perry G. M. Austin who attended the conference at St. Paul's School, Concord, N. H., in 1922, undertook to repeat the experiment on the scale of a regional conference. With the encouragement and backing of Mr. S. F. Houston, Mr. Reed A. Morgan, Mr. Edward C. Bendere, the Rev. Z. B. T. Phillips, D. D., the Rev. John Mockridge, D. D., and others, they brought their plans to a most gratifying consummation.

About one hundred boys from eight Eastern States and twenty speakers and group leaders were in regular attendance from Tuesday afternoon until Saturday morning, June 26-30.

In asking the Church papers to publish an account of the conference we cherish the hope that parents and rectors throughout the Church in every section will realize what a splendid thing such a conference is for any "lad o' pairs," who wants to choose a lifework under God's guidance, where his powers of leadership and his creative capacity will count most in the service of mankind. No rector, parent or other separate individual can give a boy in his home parish the same outlook on an adventure for God in this life that he can gain from one of these conferences and the value of future conferences to the Church must depend upon the willingness and ability of Church workers in each locality to send their finest boys to the conference in their region.

The boys who attended the conference at the Chestnut Hill Academy were a fine lot. Boys with the ability and personality to succeed in any sphere of life and the courage to face the issue of choosing their course as followers of Christ and servants of men. Boys with no sanctimonious piety, but with intelligent seriousness. Boys who found, some of them to their surprise, that the clergymen and seminary students who became their friends and counselors, were men of like desires and ambitious with themselves, sometimes surpassing them even in things to which they had supposed they would be indifferent.

The leaders were men of such outstanding attraction and earnestness that they were an inspiration to one another, as well as to the boys.

Each day was begun with an early celebration of the Lord's Supper, attendance on which was voluntary. After breakfast there were prayers in the school chapel conducted by a priest with a face combining unusual strength and manly beauty, whose earnestness in reading the lesson and in the collects coupled with the hearty singing of the hymns made the service singularly uplifting. Then the various groups of seven or eight boys and a leader had an hour to discuss the vital relationships between man and his God and his fellowman, the claim that service of others has on our lives, the opportunities for satisfying such claims in the ministry and other callings, bringing out particularly the salient features of a minister's life and discussing the problems of a boy in recognizing his own call to service in the world and making his choice. This hour was followed by an address. The other assemblies, when addresses were made, were at six and at eight o'clock.

The speakers at these assemblies were Mr. Wm. W. Roper, member of the City Council of Philadelphia and Princeton foot ball coach; Senator George Wharton Pepper, Bishop Woodcock of Kentucky, Bishop Brent of Western New York, the Rev. Churchill J. Gibson of Lexington, Va., and the Rev. Z. B. T. Phillips, D. D., of Philadelphia. The Bishops

had three addresses each and all of the talks were illuminating and inspiring. The boys and leaders, too, were enlightened and thrilled and the boys caught a new vision of the opportunities for true greatness and satisfaction that life in the ministry offers to real men.

The early service Friday morning was stressed as a corporate Communion and every one attended. The preparation service Thursday night, conducted by Bishop Brent, was very helpful. This communion, administered by Bishop Woodcock to men and boys who received it in the spirit of those who realize their need of divine help and guidance, was a fitting beginning of a fine day.

The meals served in the school dining hall were thoroughly enjoyed. In addition to consuming quantities of wholesome food the boys and men delighted in sparkling fun and song, the chief instigators of which were the Rev. Gordon Reese and the Rev. Churchill J. Gibson, ably supported by other jolly good fellows, both young and old.

Between meals, assemblies and heart-to-heart talks there was much baseball, tennis, swimming and races and some indoor sports such as checkers, up Jenks, and initiations. The parsons and near parsons (from the Virginia Seminary) won the admiration of the boys in every field of endeavor and were able to return it with interest and enthusiasm.

Although some of the boys had come with their minds made up to enter the ministry, no one was asked to make any pledge or come to a final decision at the conference. The group leaders hope to keep in touch with their boys and help them, if may be, from time to time to solve their problems or carry out their purposes in life.

In addition to being helped by their contact with the boys and with one another the group leaders were especially indebted to Dr. Phillips who each night conferred with them, giving them inspiration and ideas for the next day's discussions with their groups. He also summed up the work of the conference Friday night in an address which lifted his auditors to a high plane and held them spellbound.

This address was preceded by an impressive devotional service at the Wayside Shrine about half a mile from the Academy. The Shrine, suggested by those in France, where our boys fought, was given to the public, erected by Mr. and Mrs. S. F. Houston out of love for a son lost in the war and in memory of the American boys who gave their lives for the cause. From the Shrine, which is near one entrance to the Houston estate, the entire conference went as Mr. and Mrs. Houston's guests to partake of a most delicious buffet supper on the porch and terraces of their home. Dr. Phillips' address, already referred to, was delivered on the terrace steps in a most picturesque setting with vistas of natural beauty stretching before the eye and his words opened up vistas of spiritual beauty which, if they be kept vivid and their truths put into practice, will make life richer and more full of real joy for all who heard him.

In taking leave of one another these boys and men who had been drawn together through three days of fellowship in conscientious search of true ideals, felt that the conference had been worth all they had put into it and more beside. Whatever number of these boys may eventually come into the ministry as a result of trying to get a fair and square look at it, it is certain that the spirit of their lives, their communities, and the Church will be enriched by their hearty participation in the conference.

HOW TO FIND GOD.

There are times in the lives of most of us when God is only an idea to us. There are times, too, when He is remote and far removed. Again, there are times when He seems utterly gone from our consciousness; when it seems that He has abandoned us, forgotten us.

What is the trouble? Is it that God has withdrawn His presence, His love, His providence? Not so. It is our own fault.

At such times we should never doubt the goodness of God. Doubt anything but God! Doubt yourself, even, God, never!

It helps one to find God, and to make Him more real to us, not to try to picture Him as a Supreme Potentate, far off in the heavens, in some mysterious and incomprehensible existence! not to imagine Him—first, possibly, as a Great Personality, but simply as Love, for example, or as Goodness.

"God is love," says the Apostle of Love, St. John. Whenever you come in contact with love, try to realize that that

LOVE is God—an expression of God—an evidence of God. Else, where did it originate?

The word "God" is the same as the old Anglo-Saxon word "GOOD." Whenever you come in contact with anything "GOOD," try to realize that it represents GOD! All goodness, as a principle of good, originates in God, and not in man.

Where love is there God is, whether it be the love of a friend, of child, of husband, or wife! The more there is of love in the heart, the more there is of God there. The more there is of goodness in the life, the more there is of God. At least these two things cannot be scientifically accounted for, but that they come from God, and that they express and represent God.

The way, then, to find God is to find that which is "good," and that which is expressed in the word "love." Find these. Live these. Be these. Exemplify "love," and God cannot be far from you. You will soon be definitely conscious of Him. Practice and disseminate goodness, and you will find God and feel Him definitely to be present in your consciousness.—The Living Church.

Church Intelligence

Memorial for Bishop Tuttle at St. John's, Harbor Springs, Mich.

On Sunday, July 1, a memorial service for Bishop Tuttle was held in St. John's Church, Harbor Springs, Diocese of Western Michigan. The service was conducted and the sermon preached by Bishop McCormick. Members of Bishop Tuttle's family attended, and the congregation crowded the church to the doors.

This beautiful summer church offers its hospitality to the summer colonies in Wequetonsing, Harbor Springs and other neighboring resorts, and for many years Bishop Tuttle was in charge of the summer services.

As a practical memorial to commemorate his loving labors, the church building has been enlarged and improved, and a Guild Hall has been added, one room of which may be used as a chapel. About twenty-five hundred dollars will be required to cover the cost of this undertaking, and one thousand dollars of this amount has already been contributed. It is expected to complete the fund during the summer, and contributions will be welcomed from friends of Bishop Tuttle or former summer residents in the vicinity. These contributions may be sent to the Treasurer of the Special Committee, Mrs. R. N. Dickman, Wequetonsing, Mich., or to Bishop McCormick at Grand Rapids.

Those who attended the services on July 1 and inspected the building were very much delighted with it, all seeming to feel that it was an enterprise which would be very acceptable to Bishop Tuttle himself, and which forms a suitable tribute to his memory.

Nazarene Society Adopts Forward Policy.

Following the death of the Rev. Henry B. Wilson, D. D., founder and first director of the Society of the Nazarene, the Rev. A. J. Gayner Banks, M. A., has been appointed to succeed him as director of the society.

It has also been decided to remove the headquarters of the society from Boonton, where the society was founded in 1909, to Asheville, N. C., where temporary quarters have been offered to the society in Trinity Parish House, through the courtesy of the rector and vestry until the new memorial Nazarene House has been erected. The new headquarters will be opened about July 15.

The new director, who resigned as rector of the Church of the Redeemer, Eagle Pass, Tex., in order to undertake this new work, will devote himself exclusively to the work of the Society and will be available for parochial missions, lectures and sermons in the interest of the Society, by arrangement.

The first annual conference of the Society of the Nazarene will be held at St. Thomas' Church, Denver, Col., August 19-26 inclusive. Speakers from various parts of the country will take part and the conference will be conducted as a Summer School of Christian Healing. Each night a mission service will be conducted at St. Thomas' Church under the leadership of the rector, the Rev. Robert B. H. Bell, and the director of the Society of the Nazarene. Full particulars will be furnished on application to the Society.

American Churches in Europe.

Most of our American churches in Europe have been visited during the year by Bishop Harris, of Marquette, who went at Bishop Williams' request. These churches, whose work is by no means as well known in this country as it should be, will be seen during the summer by American Church people, many of whom will be both astonished and gratified to find their own Church firmly established and actively at work in such "foreign lands" as Italy and France.

Bishop Harris found St. Paul's, in Rome, doing a splendid work, a power for good and an inspiration to Americans in Rome. In Florence, where the Church had been through difficulties due to the war and had been closed for a time, the work has been reorganized and was in excellent condition. A fund was being raised for a much-needed rectory. Florence is an art center which every year attracts thousands of students for whom the Church can be a center of American life. At San Remo, American Church people are under the kindly care of the chaplain of one of the two English churches.

In Nice, the Church was flourishing in a strong and influential American colony. In Paris, at the pro-Cathedral Church of the Holy Trinity, an outstanding event of the Bishop's visit was the dedication of the beautiful "battle cloister," accounts of which have been published.

Germany was not visited at this time. In Geneva, the center of so many international movements, our Church should receive loyal and more enthusiastic support from us at home. A movement is on foot there to build a parish house which shall be a center for American life in that strategic city. In Lucerne, where our services are held from June to September, we use the church of the Old Catholics. The American Church contributed a sum toward this building in order to secure the use of it when needed.

Twenty-three people were confirmed by Bishop Harris. His report concludes: "One cannot visit the American churches in Europe without being proud of the splendid work they are doing for America. The work deserves greater recognition and more substantial aid and discerning support from the Church at home. The welfare of American students abroad and their subsequent influence rest largely on the effective work of these churches, which should have the support of every patriotic Churchman. They interpret American Christianity to Europe."

A Communication From a Sister Church.

The following letter has just been received by Bishop Darlington, of Harrisburg, from the Russian Archbishop Alexander, for some years head of the Russian Church in North America:

11th June, 1923.

His Grace, Most Rev. J. H. Darlington, Bishop of Harrisburg:

Your Grace:

Panorthodox Synod finished its work 8th of June. I was representative of the Russian Church.

Unanimously it was decided:

(1) To make new style of calendar useful for our Church.

(2) To permit second marriage of clergy.

(3) To permit first marriage of clergy after ordination.

(4) Divorces must be confirmed by Bishop.

(5) Bishops must be unmarried.

(6) To call Ecumenical Synod (Sobor) in 1925, when will be 1,600 years after first Ecumenical Synod.

(7) To use civilian clothing for clergy outside the Church.

(8) To express sympathy and admiration for Patriarch Tikhon—martyr for Orthodoxy.

(9) To call all Christian world to celebrate 1,600th anniversary of first Ecumenical Synod.

(10) To ask Ecumenical Patriarch to write pastoral letter to every Church for regulation of Church life in diaspora (and in America).

I was witness of wild disorders in Patriarchia. Patriarch Meletios was calm and acted as hero. I saw Bishop Gore, who visited many orthodox countries, and he said that everywhere he saw sorrows and crucified churches. What will be when the Allies leave Constantinople? We can only have hope in God.

The Patriarch of Jerusalem and Church of Greece accepted decision of Constantinople Church about Anglican orders. How good it is. I hope that Episcopal and Orthodox will unite very soon. My best wishes for your family.

Yours faithfully in Christo,

ALEXANDER.

Brotherhood Camps Open.

Three vacation camps for older boys, conducted by the Brotherhood of St. Andrew, opened July 2.

Upwards of two hundred boys are spending a delightful two weeks in real camp life, with enough instruction to make the sports and recreation enjoyable, and sufficient recreation to put them in trim to benefit most by the instruction.

Each day these boys meet to learn about things tending toward Christian manhood. Topics include, Knowing the Bible, Using the Bible, Jesus Christ, Knowing the Prayer Book, Using the Prayer Book, Holy Communion, Baptism, Confirmation, Missions at Home and Abroad.

Religious Education, Christian Social Service, the Mission of the Church, the work of the Brotherhood and general topics necessary for intelligent leadership, are carefully covered.

Inter-chapter and inter-assembly athletics occupy most of the afternoons and instruction is given in mass and group games and systems of body-building exercises.

Camp Houghteling.

Named for the Founder of the Brotherhood, Camp Houghteling is located on beautiful Lake Amy Belle, near Richfield, Wisconsin. The Camp Director is C. W. Brickman, Jr., Brotherhood Field Secretary. The Rev. John R. Pickells, rector of Grace Church, Freeport, Illinois, will act as Camp Chaplain. Conferences on Religious Education are conducted by the Rev. Frederick L. Graitoit, of Chicago.

Camp Bonsall.

This is the fourth year of Camp Bonsall, but this is the first year that it occupies its own permanent site, secured through the generosity of the President of the Brotherhood, Mr. Edward H. Bonsall, and located on Big Elk Creek, near Oxford, Pennsylvania. A fine, seventy-five acre tract, with every natural facility of a perfect camp, Bonsall will have plenty of room for growth and development.

Mr. J. B. Eppes is Camp Director, the Rev. Paul D. Bowden of St. James' Church, Warrenton, Va., is Chaplain,

and the conferences on Religious Education, Missions and Social Service are to be conducted by the Rev. Richard H. Gurley. Mr. James A. Mitchell and the Rev. A. S. Priddis, respectively.

Camp Tuttle.

Camp Tuttle opens its third year most auspiciously. Located in the Ozark Mountains on Lake Hahatonka and the Nianqua River, near Hahatonka, Missouri, it offers an unusual combination of natural attractions, including seven caves and a natural bridge nearby. An enthusiast wrote: "Compared with Hahatonka, Colorado's Garden of the Gods is a geological side-show."

Camp Tuttle is a tent camp, ideally located, thoroughly equipped, carefully planned and scientifically managed.

Field Secretary John D. Alexander is Director, the Rev. J. P. DeWolfe, rector of St. Peter's Church, Pittsburg, Kansas, is Camp Chaplain. Conferences are in charge of the Rev. Killian A. Stimpson, and the Rev. G. A. C. Heiligstedt.

Brotherhood camps admit boys from the ages of fifteen upwards. Through its years of work with men and boys, the Brotherhood evolved the theory that fifteen to twenty is a particularly dangerous age, and that neither secular nor religious education has provided a special safeguard for that period. What a boy needs most just at this time, is an understanding of spiritual values, and a personal realization that religion is a living thing, a daily and hourly factor in his life and conduct.

This is the idea behind the Brotherhood Camp. Already the record shows boys who have become leaders, boys who have made the vocational choice in favor of the ministry of Jesus Christ, boys who gladly certify to the fact that their lives have been changed and remodeled on a sounder model, through the training received at Brotherhood Camps. The Church is the richer for these young, enthusiastic, consecrated graduates of the Camps.

Recently a prominent educator said that boys and girls are like sponges, absorbing impressions to the point of saturation. The Brotherhood believes that they do absorb, and that consequently, it is most essential that they be given the opportunity to absorb the things that build Christian character, rather than the prevalent influences for evil.

J. W. I.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Reviving An Interesting Old Parish.

The first annual meeting of the St. Peter's Church Restoration Association was held as an all-day meeting at old St. Peter's Church, New Kent County, with a very large attendance from the neighborhood, and from Richmond and other counties. The morning service was conducted by the Rev. G. MacLaren Brydon, a most interesting historical address being made by Col. Eugene C. Massie, of Richmond.

After a picnic dinner in the old churchyard, the annual meeting of the Restoration Association was held, at which reports made by the President, Secretary and Treasurer showed the amounts received and expended during the past year in making repairs to the church building.

The afternoon service later was held by the Rev. George P. Mayo, rector of the Monumental Church, Richmond, who holds services regularly twice a month in St. Peter's Church.

St. Peter's is the oldest Church building in the vicinity of Richmond, having been erected in 1703. Owing to changes in population the congregation of the church has been scattered and there has been no regular organization for several years. Prospects, however, are good for the revival of the congregation, and regular services are now being held by the Rev. George P. Mayo. The Restoration Association, working under the direction of the Bishop, is raising funds for the care and protection of the old church until such time as it can have once more its own vestry and congregation. The work of repair during the past year has been under the direction of Mr. R. E. Richardson, of New Kent County, who has also deeded to the Church a sufficient amount of land to extend the boundaries of the old churchyard to a full three acres. The officers of the Restoration Association are Mr. D. L. Pulliam, President; Mr. C. L. Harrison, Vice-President, and Mr. J. Parker Dashiell, Secretary, all of Richmond, and Mrs. H. T. Fauntleroy, of Tunstall's, Virginia, Treasurer.

Summer School of Religious Education.

The eighth annual session of the Virginia Summer School of Religious Education will be held at the University of Virginia, July 30 to August 10, 1923.

This school is conducted under the control of the Boards of Religious Education of the four Virginia Dioceses and offers its courses without registration fee. It embraces all branches of the Church's work and the faculty is composed of experts in their several lines of work.

The School will open on the evening of July 30 with a "Get Together Meeting." Classes will be held from nine to twelve-forty-five o'clock in the mornings. The afternoons will be devoted to recreation. Conferences and mass meetings are scheduled for the evenings.

The Diocese of Virginia will pay the board of one representative from each of its Sunday Schools.

Certificates will be awarded those who desire to take examinations on any of the subjects prescribed by the Board of Religious Education.

Reservations should be made with Mrs. M. E. P. Crews, Secretary, University, Va.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Death of the Rev. Virginus Wrenn.

The Rev. Virginus Wrenn, a retired minister of the diocese, and for many years rector of Raleigh Parish, Amelia County, died Wednesday, June 27, at his home in Amelia Courthouse. Funeral services were conducted on Thursday by Bishop Thomson and the Rev. S. O. Southall, and were attended by many of the clergy from neighboring parishes.

Mr. Wrenn, who was a graduate of the University of Virginia, was ordained deacon in 1895 and priest in 1900 by Bishop Randolph, and his first work was in Norfolk under Bishop Randolph.

The Rev. E. P. Dandridge, for the past twelve years rector of St. Paul's Church, Petersburg, has resigned to accept the call recently extended him to become rector of Christ Church, Nashville, Tenn. Mr. Dandridge expects to take up his new work about the middle of September.

Mr. Dandridge, who came to Peters-

burg from Greenbrier County, W. Va., has been associated with practically every civic organization in the city. He built up the membership of St. Paul's during his stay, and lately was instrumental in getting the vestry to spend \$60,000 in improvements in the church and Sunday school. During the war he served overseas as army chaplain.

St. John's, Hampton: On Sunday, June 24, Bishop Thomson confirmed a class of thirty, most of whom were adults, at old St. John's Church, Hampton, "the oldest continuous parish in the American Church." This makes a total of seventy-four, eighty-five per cent of whom were adults, confirmed at St. John's within six months. The parish will observe its three hundred and thirteenth anniversary on Sunday, July 15. The Rev. Charles E. McAllister is the present rector of St. John's.

WASHINGTON.

Rev. Jas. E. Freeman, D. D.,
Bishop-elect.

Outdoor Meetings, Mt. St. Alban's Cathedral.

Open-air services at the National Cathedral, at Mt. St. Alban's, will be conducted throughout the summer. Speakers of national prominence in the Church will deliver short addresses each Sunday afternoon.

These services are part of the aim of the National Cathedral Foundation to make the Cathedral here a national pulpit, where men of authority may express their views.

July 8 the Rev. John C. H. Mockridge, rector of St. James' Church, Philadelphia, made the address.

July 15 the Rev. W. A. McClenthen, rector of Mt. Calvary Church, Baltimore, will speak.

July 22 the Rev. Edwin D. Niver, Chaplain U. S. Marine Corps, will address the gathering.

The Rev. R. Taylor, pastor of students at the University of Maryland, will deliver the address July 29.

The Rev. Ralph B. Pomeroy, professor in the General Theological Seminary, New York City, will speak August 5.

The Rev. Karl M. Block, rector of St. John's, Roanoke, will speak on August 12.

The Rev. Noble C. Powell, rector of St. Paul's Memorial Church, University of Virginia, will be the speaker on August 19.

The final service, August 26, will be conducted by the Very Rev. C. Stanley Long, D. D., Dean of St. Luke's Cathedral, Orlando, Florida.

Summer Services.

The Rev. Christopher S. Long, who was for several years Dean of St. Luke's Cathedral, Orlando, Fla., will be in charge of All Saints Parish, Chevy Chase during the summer months. He is an Englishman by birth and was an officer of infantry in the World War. Shortly after the war he joined his friend, Bishop Restarick, at Honolulu and was ordained by him to the ministry. He was later transferred to the Diocese of Southern Florida, where he has done a splendid work in Orlando.

Dean Long is a graduate of the University of Cambridge and was a personal friend of the late Canon Austin, for many years rector of All Saints Parish. During the absence of Canon Austin for three months from All Saints several years ago, Dean Long was in charge and the people are therefore fortunate in having again one whom

they regard as a real friend of the parish.

Other supplies are found in several cases where the clergy are away taking vacations. The Rev. Ronald Taylor was the preacher at St. Margaret's Church, July 8. Mr. Taylor is student pastor at the University of Maryland. The Rev. Thomas McClintock will be in charge of St. David's and St. Patrick's chapels, belonging to St. Albans' parish, during July. The Rev. Dr. John Mockridge, rector of St. James' Church, Philadelphia, was the preacher at Epiphany Church at eleven o'clock Sunday, July 8. The Rev. J. M. Hamilton is in charge of the services at the Church of the Ascension during the absence of the Rev. Thomas W. Cooke, the rector.

Trinity Diocesan Church.

The Rev. W. B. Reed and the Rev. George W. Dow were the officiating clergymen at Trinity Diocesan Church on Sunday, July 8.

The Rev. Mr. Dow has recently become a member of the Trinity staff, coming from the Diocese of Kentucky. His special work will be in the city mission work in the penal institutions. Mr. Dow has had wide experience in this sort of work in several of the large cities.

The enlarged vestry of Trinity held its July meeting on Monday, the ninth, when extensive plans in connection with the activities of next winter were discussed. Plans have already been completed for groups of children from the neighborhood to go off on the summer camp. All Sunday night services during the summer, weather permitting, will be held on the lawn, outside of the church.

M. M. W.

The Rev. Dr. Samuel Bickersteth, Canon of Canterbury, was a visitor in Washington recently and was the preacher at Epiphany Church, Sunday, July 1, at the eleven o'clock service, and at the open-air service at the Washington Cathedral in the afternoon. Canon Bickersteth has been in Australia on a special mission for the Church of England and came to Washington from Toronto, where he has been visiting his son, who is also a clergyman of the Church of England. While in Washington he was a guest at the Cathedral School for Girls.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Association for the Advancement of Scientific Healing.

The National Association for the Advancement of Scientific Healing, the director of which is Dr. Edward Spencer Cowles, is to have a New York headquarters at St. Mark's Church in the Bowery, the Rev. Dr. W. N. Guthrie, rector. This Association was founded some months ago, and claims to be far in advance of others of the name or kind. Dr. Cowles will direct the work, but the immediate workers will include clergy. They will be the Rev. Messrs. Edward Cosbey, Richard W. Hogue, Sidney N. Ussher, E. Clowes Chorley and Guy E. Shipley, the last named acting editor of the "Churchman." The Health Centre was launched at St. Mark's at a meeting held on Sunday evening, July 8, and the plans were outlined. It was stated that the National Association is now organized in Boston, Washington, and San Francisco.

Physical, mental, social and spiritual treatment will be given with every modern aid and appliance.

The officers of the movement, national in scope but St. Mark's to be a demonstration centre for them, are:

President, Edward G. Riggs, Dean of the College of Editorial Writers; Vice-Presidents, the Rev. Alexander G. Cummins, editor of The Chronicle; Canon J. Townsend Russell, of the Washington Cathedral; Joseph A. Leighton, Ph. D., President American Psychological Society; George McDonald, head of the Roman Catholic charities of New York; Col. David A. Kraker, United States Army surgeon; Dr. N. M. Owensby, Atlanta, Ga.; Dr. J. Victor Donnett, New York City; Dr. Gonzalo E. Espejo, New York City; Baroness Imry de Herczeg, Mrs. Minto Pinchot, Miss Margaret Woodrow Wilson, Miss Helen Woodrow Bones, Rev. J. Howard Melish, rector Holy Trinity Church, Brooklyn; Bartow H. Farr, attorney; Dudley R. Cowles, Atlanta; Mrs. L. C. Martin, San Francisco and Mrs. Albert Cornell, New York City. Secretary, Thomas A. Price; Treasurer, E. H. Coy, former Yale football star; Medical Director, Dr. Cowles; Executive Board, William C. McAdoo, George Gordon Battle, Samuel Untermyer, the Rev. W. H. Owen, Austin Strong, playwright, and the Rev. Mr. Chorley.

C.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Interesting Historical Pageant.

Striking and long forgotten incidents in the earliest history of Buck's County were reenacted on Saturday, June 30, in an extensive Historical Pageant, which was presented on the Greymill Farm of the Wrightstown Country Center Mission of the Episcopal Church.

Through the Rev. Samuel B. Booth and the Rev. Francis B. Barnett, the priests in charge of the Country Center Mission, the plans for the Pageant were formulated, and the details were turned over to a committee representing the ten mission chapels which come under the direction of Mr. Booth. The purpose of the Pageant was to recall to all Bucks countians the true history of the county prior to and subsequent to the arrival of the earliest white settlers along the shores of the Upper Delaware, and to reenact the earliest beginnings of the Episcopal Church in that region.

An outstanding feature of the Pageant was the reenactment of the famous "Walking Purchase," by which, in 1737, confirmation was given to deeds or grants given by the Indians to William Penn in 1682 and 1686. Many disputes and complaints had been made by the Indians over the white man's encroachments, a result of the 1682-1686 grants. Finally the Indian Kings of the Delaware tribes agreed upon a plan whereby the ground to be included in the grants should represent the distance a man could cover in a day and one-half's journey. In 1737 Thomas Penn, son of the Founder, picked three men to perform the pedestrian feat. They started at sunrise from a chestnut tree in the neighborhood of Wrightstown Meeting House. Only one finished, Edward Marshall, who reached the north side of the Pocono Mountains.

In the research for data much important historical information has been disclosed bearing on the Delaware tribes, the finest types of the Ameri-

can Indian, who roamed the shores and forests along the Delaware River shores long before the early Dutch Swedish and English settlers. Strange tales of Indian legends of those days were featured in the Pageant. Surveys have uncovered old and long forgotten trails along the same routes now traveled by the modern automobile.

Teaching Patriotism and Good Citizenship.

A venerable country parish over two hundred years old, St. James' Church, Evansburg, Pa., has found a practical way of teaching patriotism and good citizenship in a section where there is a considerable element of foreign-born population.

The rector, the Rev. Charles F. Scofield, gives five-minute talks to the pupils of the public schools on the birthdays of men who have signally served their country and on historic anniversaries, using lantern slides for illustration, where possible.

On Memorial Day all the schools marched to the churchyard where veterans are buried of all the wars, beginning with the Spanish colonial war of 1740 and including many soldiers who died in the old church used as a hospital after the battles of the Brandywine and Germantown, Lincoln's Gettysburg address was read, and in this historic setting the occasion was deeply impressive.

In furtherance of this plan the anniversary of the battle of Bunker Hill was observed on Sunday night, June 17. The congregation included members of patriotic orders, Boy Scouts and people of various religious affiliations. The Rev. Caleb Cresson, of Oaks, assisted in the services and made a historical address. The rector emphasized the necessity today for the exercise of the same spirit of self-sacrifice and devotion to duty as shown in colonial days in facing the problems of law, order and good government, that the devoted sacrifices of the past may not have been in vain.

R. R. W.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

St. Peter's Church, Pittsburgh (the Rev. Lester Leake Riley, rector), celebrated St. Peter's Day with special services. Much to every one's regret Bishop Mann was unable, because of an engagement in the East, to be present. There was a Celebration of the Holy Communion at 10:30 by the Rev. Dr. John Dows Hills, President of the Standing Committee, followed at 11:30 by a Festival Service with special music, and a sermon by the pastor of the First Baptist Church of Oakland, this service being a sort of Community observance of the feast. The offering was given toward the Diocesan Quota of the National Church for 1923. A buffet luncheon in the parish house followed the service.

St. Mark's: There was great rejoicing at St. Mark's Church, Pittsburgh (the Rev. James A. Midgeley, rector), on Tuesday evening, June 26, when the mortgage which has so long been a burden to the parish was burned, the debt having been entirely cancelled. There were brief speeches of congratulations from Bishop Mann, the Hon. Joseph Buffington, the City Councilman from the Southside District, Daniel Winters; Gouverneur P. Hance, Superior of the Brotherhood of St. Barnabas, and others. Eight hundred dollars was also paid on repairs and current

indebtedness, so that the work is in a very encouraging condition.

J. C.

COLORADO.

Rt. Rev. I. P. Johnson, D. D., Bishop.
Rev. Fred Ingley, Coadjutor-elect.

Successful Young People's Conference.

A successful Young People's Conference has just been held in Colorado, attended by sixty-five high school boys and girls from twenty-nine parishes and missions. The scene of the conference was the Dean Hart Memorial House in Evergreen. The boys attended from Saturday to Wednesday, and the girls from Thursday to Monday. Thus each group had one Sunday at the conference, and made a corporate communion on that day at the parish Church of the Transfiguration. The mornings were given to religious services, lectures by the two Bishops, conferences and discussions; the afternoons to hikes and other recreation. The Rev. Benjamin D. Dagwell, rector of the Church of the Ascension, Pueblo, was Chaplain of the conference; the discussions were led by Mr. W. W. Winne, of St. John's Cathedral, and Miss Elsa von Ruecau, of St. Peter's, Denver; and a number of other laymen and women assisted in various capacities.

Historic St. George's, Leadville, a landmark of the pioneer West, had fallen on evil days recently, sharing in the depression which affected the town. The church was beautiful, and deservedly famous, but much too large for the congregation, besides being costly to maintain. A ton of coal was needed to heat it for a single service. In any case, regular ministrations could not be given, and the outlook was unpromising, when the faithful Church people decided to make an entirely fresh start. When Bishop-Coadjutor Ingley made his quarterly visit he found that the Women's Guild had raised the large sum of \$500 by means of a bazaar, and intended to use it as the nucleus of a building fund. When they have enough money accumulated, it is to be spent on a parish house with a chancel at one end, so arranged that it can be used on Sundays and week days alike. The furnishings of the church will be available for the new sanctuary, and perhaps some day, when prosperity returns to Leadville, St. George's will regain its old position. Services will be held in Leadville and Breckenridge during July and August by the Rev. George E. Bennett, of Terrell, Texas.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Historical Church Bell.

According to tradition, the bell of St. John's, York (the Rev. Paul S. Atkins, rector), was a gift made to the parish at an early date—probably 1774—by an English Queen. The Rev. Arthur Chilton Powell, in his "Centennial Sermon" (September 18, 1887), says: "As the church building had no belfry or tower, the bell was deposited on the pavement of Joseph Updegraff, Esq., in Centre Square, where it remained for some time. When the news of the Declaration of Independence was brought to York, the bell was hoisted by James Smith (one of the signers of the Declaration) and other citizens, to the cupola of the Courthouse, and by them used to ring out the glad tidings far and wide. This was the first service it rendered. The bell remained in the State House tower from 1776 until 1841. It summoned the members of

the Continental Congress to session during the year 1777-1778, when York was the seat of the National Government. When the State House was torn down the Church authorities seized, and, despite violent opposition, bore away the bell to a safe hiding place beneath the church, where it remained until the excitement had abated, when a belfry was erected, and the bell hung therein. Soon afterwards it was cracked and sent to Baltimore to be recast, in which form it has done faithful service ever since; and next to the Liberty Bell of Philadelphia, is certainly the most historical bell in the country."

The bell cracked a second time tolling on the day of the burial of President McKinley, in 1901, and was once more recast—the original metal being used as before. Cracking the third time in 1910, it was removed from the tower and placed in its present position.

A. A. H.

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

The Convocation.

The Seventeenth Annual Convocation of the Church in Cuba was held on June 27 and 28 in Havana. The opening service was held in Holy Trinity Cathedral, in the city proper, the Bishop being the celebrant, assisted by two Archdeacons, the Ven. J. M. Lopez-Guillen, of the Oriente, and the Ven. Francisco Diaz Volero, of Havana, who is in charge of work among the native population in the Provinces of Havana and Matanzas. With but one exception all the clergy were present, and there was a large representation of the laity. The business sessions were held in the Cathedral school building in a suburb known as the Vedado.

Among the appointments are the following:

Secretary, Mr. O. B. Naf, Sama 25, Marianao, Head Master of the Boys' School; Treasurer, Mr. W. L. Platt; Registrar, Mr. E. G. Harris; Historiographer, the Ven. W. W. Steel.

The Council of Advice: The Ven. W. Steel, the Ven. J. M. Lopez-Guillen, the Ven. F. Diaz Volero and Messrs. W. L. Platt, H. A. Himely and E. G. Harris.

The sessions of the convocation were devoted entirely to routine business.

Between the sessions three Deacons were examined for the Priesthood and one Postulant desiring to be admitted as a candidate.

The very important announcement was made by the Bishop that the debt on the Cathedral having been defrayed arrangements were being made for the consecration of the building in the coming Fall.

In this District the number of native-born American clergy has recently been greatly reduced: the Rev. A. L. Proseus of Guantanamo was compelled to return to the United States because of eye trouble, and ultimately he lost the sight of one eye; the American-Cuban work in La Gloria is vacant; because of ill health the Rev. W. H. Decker has been compelled to resign his very strenuous work on the Isle of Pines; the Cathedral has been vacant for the space of more than a year, Dean Myers having accepted a professorship in Sewanee; and the Rev. John Rodney King at the time of this writing is leaving for work in Arkansas. It is hoped that all of these places may be filled at no distant date.

For the space of more than ten years the Rev. W. H. Decker has been doing a tremendous work on the Isle of Pines. With five congregations widely scattered at distances of nine or ten miles apart, he has been compelled to travel in an automobile as much as sixty or

seventy miles every Sunday. Added to these trips are those necessary for the ordinary parish visiting, and the calls upon the sick. His loss will be greatly felt, and his place hard to fill.

The Rev. John Rodney King has been acting as teacher in the Cathedral School for Boys in Marianao, near Havana; he has also been the Treasurer of the District, Secretary of Convocation and bookkeeper of the School for Girls in the Vedado. Additionally he has been in charge of an extensive work among the West Indians in Marianao in which he has been very successful. He will be greatly missed by his congregation and by the District.

The Ven. J. M. Lopez-Guillen, Archdeacon of the Oriente, is in charge of ten congregations, and the Rev. Juan McCarthy of eleven. Mr. McCarthy baptized more than three hundred persons last year.

W. W. S.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Summer School.

The Diocese has just closed one of its most successful summer schools. Many have said it was the best and the largest, but then one is apt to forget. There were ninety-six enrollments and quite a few day students. The faculty received and deserved the thanks of the school. As the agent says, They had the goods and delivered it.

The two Convocations were about equally represented. It was recommended to the Department of Religious Education that another school be held at Bishopthorpe Manor, Bethlehem, next year during the last week of June.

The names of the faculty and what they taught are as follows:

The Rev. Royden K. Yerkes, S. T. D., class for the clergy and Assembly lecturer.

The Rev. Rowland F. Philbrook, National-Wide Campaign.

The Rev. Dr. S. U. Mitman and the Rev. J. Lawrence Ware, Religious Education.

The Rev. Lewis N. Taylor, Christian Social Service.

Miss Frances Withers, Church School Service League.

Miss Lucille Turner, Girls' Friendly Society.

Miss Mary Dixon Welch, G. F. S. recreation and young people's chaperone.

The evening mass meetings were addressed by Miss Davis, of Baltimore, in the interest of the Woman's Auxiliary; Miss Harriet Dunn, New York, for the foreign born; Deaconess Theodora Paine, of Troy, Pa., in the interest of our missionary work in China. "Sister Dora" has spent about twenty years in China.

Coming Convention.

On Thursday, July 12, 1923, a special Convention of the Diocese has been called by the Bishop for the purpose of electing a Bishop Coadjutor. There is very little pre-election talk, but the sentiment of the Diocese seems to be that one of the clergy of the Diocese will be elected. The convention will meet in the Pro-Cathedral Church of the Nativity, Bethlehem, Pa.

Bishop and Executive Council.

The newly elected Council recently met for organization and business. Dean E. G. N. Holmes was elected Vice-President; the Ven. Harvey P. Walter was re-elected as Archdeacon of the

(Continued on Page 22.)

Family Department

JULY.

1. Fifth Sunday after Trinity.
8. Sixth Sunday after Trinity.
15. Seventh Sunday after Trinity.
22. Eighth Sunday after Trinity.
25. Wednesday. S. James.
29. Ninth Sunday after Trinity.
31. Tuesday.

Collect for Seventh Sunday After Trinity.

Lord of all Power and Might, Who art the Author and Giver of all good things; graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ Our Lord. Amen.

Old Hymn.

O the Master is so fair,
His smile so sweet to banished men,
That they who meet it unaware
Can never rest on earth again.

And they who see Him risen afar,
At God's right hand to welcome them,
Forgetful stand, of home and land,
Desiring fair Jerusalem.

Praise God, the Master is so sweet!
Praise God, the Country is so fair!
We would withhold none from His feet,
But only haste to meet them there!

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Rich Young Ruler II.

The Rev. Louis Tucker, D. D.

"And when Jesus saw it He was very sorrowful and looked round about and said to His disciples, How hardly shall they that have riches enter into the Kingdom of God. Children, how hard it is for them that trust in riches to enter into the Kingdom of God. For it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

The second affirmation defines the first. It is not riches but "trust in riches" which prevents people from entering the Kingdom. But the two are so nearly coextensive that for all practical purposes they are the same. Most rich men "trust" in riches. Evidently this "trust" is something deeper than avarice, bad taste or purse-proud vulgarity. The rich young ruler—Dr. Luke knew enough about him to record that he was president of the local synagogue—could have had none of these, for Jesus loved him; yet He trusted in riches. Why was a young man president of the local synagogue? Why accept it over the heads of greybeards? Can the mere exercise of that added weight and influence which wealth gives to any able man or woman be "trust in riches?" "Who then can be saved?" as the Apostles remarked. What is riches? How much must a man have to be rich? What is the difference between riches and a mere competence?

Our Lord answers all these questions by a comparison so apt, so beautiful, and, to western minds so obscure, as to cause a sort of mental stupor. Every walled town had a great gate. When that gate was closed it was sometimes necessary to send out

mounted messengers. Every walled town had, therefore, a small door, just big enough to lead a saddled horse through, by the side of the great gate or in one valve of the great gate itself. Our name for this is "Postern." The Aramaic name is "The Needle's Eye." A door just large enough for a horse is too small for a loaded camel. When a caravan reached town after the closing of the great gate each camel, if it did not stay outside, had to get down on its knees and be unloaded, and then, with its load and pack-saddle left behind, creep through. Thus a camel passes through the Needle's Eye, kneeling; and thus a rich man enters the Kingdom. Give—kneel—and enter; or keep—and stay outside.

And His disciples were astonished beyond measure, saying among themselves, "Who, then, can be saved?" It had not occurred to them that anybody actually would do this, far less that anybody actually had. And Jesus, looking upon them, said: "With men this is impossible, but not with God; for with God all things are possible."

About this time Simon Stone waked up to the fact that the Twelve had done, slowly and without dramatic effect, virtually what the rich young ruler had been told to do—and he said, "We have left all and followed Thee. What shall we have, therefore?"

"Solemnly, in the presence of God, I say to you: That you who have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel."

Our Lord prophesies. There is a regeneration. Christ will sit on the throne of His glory. If God makes prophecies come true, then freewill is a fraud and we are at odds with our Creator. To make us do a thing and then suffer the consequences is unfair. But God can tell us what we did without unfairness if He did not make us do it. All time is to Him an ever-present now. He exists in a mode of being incomprehensible to us because it is independent of time. He is present now, in the future as a spectator, without interference, exactly as He is present now in the past. He can therefore tell us now what we do in the future, without unfairness. This is a mystery to many. To others it is obvious. Truths become obvious by assimilation, for which repetition is essential. Therefore the problem of prophecy, with its solution, must be repeated often. The shoal upon which Arius, Mahomet and John Calvin went aground must be plainly marked for subsequent navigators. The Divine Existence is not lived in terms of time. God is not only Omni-present but Omni-temporal.

Arius held that, if a son be begotten, there must be a time before he was begotten: and so there must if the transaction be in terms of time; but it is not. Augustine and Calvin held that, if God foreknew He must predestinate, and we are clay in the hands of the potter. So we are if the transaction be conditioned by time; but it is not. Mahomet held that Kismet is complete, foreordination absolute; and so it is, if the transaction be conditioned by time. But it is not, Christ is eternally begotten, man eternally responsible and free, because God is eternally above and beyond time and present,

past and future are, to Him, an ever-present Now.

If God, making us do His will, correctly tells us what we will do, then we are most miserable; for then He lets us suffer for His acts, and we have lost our Just and Loving God. But if God observe the future and report, then we are left free and the Most Just and Most Merciful Spectator is ours to cling to still. And He tells us, many times, that He dwells in Eternity and not in Time. It is good to make effort and to pause, if necessary in order to understand.

Our Lord alludes to Treasure in heaven and to the twelve thrones, giving a glimpse behind the Veil. Like all such it is into a well-ordered community, a monarchy, not an anarchy or chaos. It has the advantages of a republic. The Head of the whole would, if the position were elective, receive the unanimous vote of the inhabitants. But it is a kingdom, an absolute monarchy, a dictatorship. It has one great superiority over a republic. Every one's character and record is known. Rank and authority is therefore based on merit, obvious at a glance. Neither you nor I nor any other reasonable man objects to that. What we object to is having some one who is really our inferior set over us by error of mistaken authority. If our superior be really the better man and we know it, the fact that we must take his orders is a good thing.

This is politics, not religion. All religion is, therefore, Universe-politics. An eternal society must be stable, giving room for orderly advancement. Any who cannot perceive and acknowledge superiority must be excluded. The mere sheer fact of thrusting oneself forward must exclude, else the society will not be stable. This is a topsyturvy thought. With us merit is discovered by self-assertion. The place being unfilled, a man leaps forward to fill it. But men are strangers to each other here and live, but seventy years. In an eternal society souls will know each other as God knows all.

A society well-ordered, ranked, arranged, subdivided, having its provinces, dominions, principalities, vice-royalties; having its nobility, its aristocracy, its masses and classes; but differing from our own because merit, real merit apparent to all is the cause of rank; such a society seems indicated. It is the one which human nature has always tried to organize here; and has always failed, because kings and emperors are deceived and exalt many who do not deserve exaltation; until the weary world has turned to republics and limited monarchies as the only safeguard against the mistakes of kings. Granted an Emperor impossible to deceive, perfect in love, and not subject to death, and it is the ideal society. But all must be excluded who cannot recognize merit and who cannot yield obedience to superior merit in another. We must be able to feel "He is a better man than I" before we can be anything but disturbing elements in a society which better men than we frequent. He that humbleth himself shall be exalted.

Souls in the turmoil of this world where some—not all, but some—evil men are exalted and some just men brought low, long for that Commonwealth where each goes to his own place. In some men Jesus dwells; in us, if we like. In that great Commonwealth the lowliest in whom Jesus dwells is higher than the highest of the rest. Know ye not that we shall judge angels? This is a very great mystery, and one so simple that few but the little children understand it.

For the Southern Churchman.

Night.

Emily Paret Atwater.

I love the gracious Night.
Whether she wears her crescent moon as
diadem,
And jeweled stars strewn to her garment's
hem,
Or whether in a shy and modest vein,
She veils her charms in mist and April
rain.

I love the hoyden Night.
In league with storm and cold, on mis-
chief bent,
With mocking voice she shrills at my con-
tent,
But what care I for bitter wind and
snow,
When I am housed and fed, my fire aglow?

I love the friendly Night.
Like some calm visitor she brings me
peace,
And blessed quietness, and pain's release;
And in her treasure-casket she doth keep
Her greatest gift of all, a dreamless sleep!

Harry Lauder's Message.

The Scottish Bard, Harry Lauder, has an evangel which many are listening to with a great deal of friendly interest, knowing that his message is the result of the war upon his own life and family. He is quoted as having said in a recent interview, "The red menace of war is looming again. The stalk has been trampled under foot, but the roots are in full life. Understanding, international understanding, alone can stamp out this vicious weed."

"I can never forget, there are a thousand graves to keep my memory fresh—and there is an empty chair and a wee mound on a tiny hill near Oviliers—"

"So I'm tramping four continents again, traveling highroads and byroads, singing my little song and bringing my little cheer, and talking, always of friendship. Build friendship—'tis better far to build friendships than battleships."

"Ah, a bonnie word, Friendship! And until I shuffle off I'm going to keep shuffling along, preaching it—preaching it—Lest we forget—Lest we forget!"—Selected.

The Parable of the Icebergs and the Fog.

I journeyed upon the Ocean, and I was approaching mine own Country. And the Ship drew nigh unto the coasts of Labrador, and there were Icebergs and Fog. And that is a Bad Combination.

Now it came to pass at night, that I rose from my Berth, and walked upon the Deck. And the Deck was Vacant, save that I discovered in a Deck Chair, Hunched up, and wrapped in a Rug, an Old Ship Captain, who was not then in service, and was returning from a trip that he had taken to Europe for Pleasure. For away before when he sailed, it had been on Business, and he wanted to see how it seemed to sail and have No Responsibility.

And I sat down in a chair beside him, and I said, How is it that thou art not asleep?

And he answered, and said, I thought this was a Pretty Good Night for a man to be on Deck.

Now I meditated concerning this matter, for I knew that this Captain had sailed his ship through much Ice and Fog, and I was interested in the fact that he was Nervous. And I said, We are going only at Half Speed.

And he said, Peradventure we hit an Iceberg, wilt thou kindly inform me how much difference it will make, as we go down in the Deep, Cold Ocean, whether we hit it at Half Speed or at Full Speed?

And I said, Captain, thou dost interest me. For thou are an Old Sea Dog, and thou knowest all the Fogs that gather off the Grand Banks, and thou art the most nervous man on Board.

And he said, Thou art right. And the reasons are these: In the first place, I know the Dangers as these Landlubbers do not. Every Old Salt doth fear the Sea. It is only the Inexperienced and the Foolhardy who treat the Ocean with Disrespect. In the next place, there is nothing I can do about it. Peradventure I were on the Bridge this night, in command of this Ship, then should I be brave, and no man should see me tremble. But when there is danger, and I have nought to do but stay below like a Landlubber, then am I timid, and I cannot remain in my Berth. Yet would I not have any one know it, for I have spent my life upon the Sea.

And I said, It would not surprise me to know that every Old Salt is affected in Precisely the same way, and I think that I should be. And this do I believe, that if I were the Master of a Ship, I should be a man of courage when there was responsibility resting upon me, and a man of Timidity when I had nothing to do.

Now this have I seen among men, and perhaps more often among women, that though they seem weak and frail, yet is there that in them which their good God put within them that causeth them when the Emergency cometh to rise and meet it bravely, though the things that they were called upon to do seemed impossible. And I have seen strong men who grew faint at the sight of a small fear, when there was nothing that they could do to help.—Selected.

Thank God For Quiet Things.

Thank God for quiet things!
The little brook below the hill
Where browsing cattle drink their fill,
The dancing shadows on the ground
That pirouette without a sound,
This old, gray stile whereon I rest
That countless simple feet have pressed,
The fields that stretch away, away
To meet the sky-line, soft and gray.
Thank God for quiet things!
The placid moon that comes at night
To clothe my little world in white,
As there I walk the old brick way
Where flowers their modest faces lay.
Then I rejoice to think of Him
Who walked the lanes of Galilee,
And, in the seamless garment dressed,
Brought solace for the world's unrest.
Be mine the peace His promise brings.
Oh! I thank God for quiet things!

—Winifred Savage Wilson.

The Tragedy of Life as an Old Mother Saw It.

"The tragedy of life," she said, "is not age or poverty or pain. It is man's failure to his friends. Twenty years of happy association, twenty years of trust and work and play together are swallowed up in five minutes of bitterness. If friendship can not endure five minutes of heat, of impulsive words, after twenty years of trial, friendship is a pretense. That is the tragedy of life."

To how many of us is life a struggle between twenty years—and five minutes! Let us cherish this bit of wisdom from the heart of an old mother.—From the May Delineator.

Vision.

"Behold, this dreamer cometh; let us slay him!"
From fields of Dothan unto Calvary's hill
Rang out the cry through long, prophetic ages,
And—God forgive us—it is ringing still.
Dreamer of many names and myriad guises,
Men yet shall cry, who catch thy spirit's gleam.
Vanquished by thine eternal resurrection,
"This dreamer cometh; let us hear his dream!"
—Hazel B. Poole, in "British Weekly."

The Best of Life.

The best half of life is in front of the man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of an apprentice. He can seek and use opportunities which he did not have and could not have in youth. The trained intellect sees everything in just measures. The trained temper advances with the calm and ordered pace of conscious power and deliberate determination. Every year of his life may be happier and more hopeful than the last.—London Hospital.

The Grounds of Our Belief.

It is well not to exaggerate the importance of the miracles. They occupy a secondary and subordinate place in Christian belief. Jesus Himself laid little weight upon them. He never wanted any one to believe on Him because of the miracles which He did. He never once performed a miracle because some one asked Him to. On the contrary, we read that when the people asked for a "sign," He refused to give it to them. "Believe on Me," He said, "because I am in the Father and the Father in Me." Believe on Me in order to receive the power to become the sons of God. Believe on Me because you can see God in Me, and because in Me God finds you. These were the grounds on which He asked men to believe in Him then, and the grounds on which He asks men to believe in Him now.—Christian Century.

The Deeper Interests.

"One wishes that it were more the custom for men to talk frankly with one another about religion. The rehearsal of one's personal religious experience is a dangerous habit, and it is to be checked rather than encouraged. But the place of religion in life, the nature and method of revelation, the hope of immortality and its bearing on conduct—these are topics of extraordinary interest, and intelligent men would do well to recognize the fact. Discussions of philosophic, sociological and economic theories are common. Men constantly talk politics. But the deeper and more permanent interests of mankind are generally neglected."—Senator G. W. Pepper.

Faithless Fido.

"Mamma, I just now fell downstairs and hit every step all the way down!" exclaimed little Mary, who attends the Christian Science Sunday School.

"Did you hurt yourself, dear?"

"No, mamma, I kept saying, 'Truth, truth, truth!' every step I hit and I didn't hurt myself a bit. But I had Fido in my arms when I fell, and think he is pretty badly hurt."

"What makes you think so, dear?"

"Why, every step we hit he yelled, 'Error, error, error!'"

For the Young Folks

For the Southern Churchman. Flowers.

Alice B. Joynes.

Flowers are God's messages of love,
To tell us not to fear,
Never to feel alone and sad,
For He is always near.

This world is full of wondrous works
Which show His mighty power;
He might have made all needful things,
And not have made a flower.

But His great heart was full of love,
And could not be content
Till the world was filled with beauty,
And so the flowers He sent.

Second Best.

It is to be feared that among her schoolmates Emily bragged a good deal of the fact that she had been chosen as leader. She could not help lording it over Serena. Not that she did not like Serena. No one could have helped liking Serena, and no one tried. There was not a sweeter, gentler or better loved girl in the whole school. But Emily had really thought Serena would be Miss Louise's choice, and without quite meaning to she began to give herself airs over her friend in her pride. "It's a pity you couldn't do as well as I did," she said one day.

Serena said nothing, but a rather queer expression came over her face as she looked at Emily.

It was two days after this that Miss Louise, who had been keeping her eyes open and had seen that Emily's curly head was getting absurdly "swelled," as the saying goes, called the little girl to her desk as the first grade was marching out. "There is something I want to tell you, my dear," she said, as the last child disappeared out the door. "I don't want you to talk to Serena any more about how much better you have done than she. As a matter of fact, no one has done quite so well as Serena, not even you. I asked her first to be leader, but her people are going away for the summer, and will leave before the Exhibition Day, so that she will not be in town. After Serena, you were my choice."

"Then, I'm only second best!" choked Emily; and, though she tried very hard to keep back the tears, they began to come thick and fast. "I don't want to be leader now," she sobbed. "If I can't be first choice, I won't be anything."

"That is very selfish," said Miss Louise, gravely. "Why should you be angry because Serena did a little better than you? It is wrong to think so much about yourself and the credit and glory which come to you. Think it over till tomorrow, dear."

Emily did think it over. And the longer she thought, the more ashamed she grew of herself. She could not help seeing that beside Serena she cut a very poor figure. She had gone about bragging and boasting. While Serena had never even told any one that the honor had first come to her.

"Why didn't you tell?" Emily asked her.

"I did tell mother," said Serena. "But I didn't think it was fair to the girl who would be asked second to tell any one else."

Then, just to punish herself, she told all her schoolmates that Serena had

been asked first, making a little joke of being "second best." And she led cheerfully and well when the big day came. Smailly had learned her lesson well. What meant more than all the rest to her were the things her mother and Miss Louise said. For Miss Louise whispered in her ear: "I'm prouder of my little second best than I ever could have been if she had been a first!"

And mother gave her a big hug and said: "The way you have behaved about this means more to mother and daddy, my darling, than all the first choices in the world!"—Boys and Girls.

The Busy Boy.

How doth the busy little boy
Improve each shining minute?
By puncturing his daddy's tire
To find out what is in it.

Why does he sugar take, and salt
And mix the two together?
Because he wants to help his ma
And keep her in good feather.

Or else the coffee and the tea
He will together link;
Persuaded that by doing so
'Twill make a bran new drink.

At times he pulls the kitten's tail
And makes her yowl for fun;
Or, to this end, and to the cat's
He aims his bee-bee gun.

One thing is sure, the much praised bee
If even half as busy
As mother's blue eyed darling pet
Would make the world feel dizzy.
—H. H. M.

Her Father's Own Daughter.

The third grade was in a state of great excitement. The governor's little daughter had started to Archer School and had joined their class. And she was not only the governor's daughter, she was the prettiest, merriest, little curly-hair girl, with the sweetest, most cordial manners you ever saw.

"Isn't she a darling!" Esther Carter whispered to her chum, Rose. "Don't you just love her?"

"She's the sweetest thing I ever saw," said Rose enthusiastically. "She's just as lovely to everybody as if—as if she weren't anybody!"

Sitting alone in a corner of the yard at recess, one little girl watched the governor's daughter with a wistful admiration stronger even than any one else's. Mildred Lerner had not spoken to the new arrival yet. No one had thought to introduce her, and she had not had the courage to go up and speak for herself. For Mildred "didn't count" in the third grade. No one meant to be unkind to her; but her family was poor, and her father rather shiftless, and Mildred's clothes were shabby, and, because she had never had much chance to learn ease, her manners were awkward. So the third grade let her alone, and she drew more and more into her shell and was very lonely. Yet Mildred was well worth knowing, if only the third grade could have found it out. They would have liked her, all of them, if they had ever taken the trouble to know her.

The second day the governor's daughter, the center of a little group, asked Esther: "Who is the little girl

sitting over there in the corner by herself? I haven't met her, have I?"

"You don't want to meet her," said Esther, with a lordly air.

"Don't I? What is the matter with her?" asked the governor's daughter.

"She just isn't 'zackly in our set," Esther explained kindly.

"She comes from a funny family," some one else added. "They're awful poor."

"That's nothing against them," answered the governor's daughter.

"No, but—O well, she is queer!" Esther declared. And several others chimed in, agreeing with her.

Now, the governor was not only a good man and the best-loved governor the state had ever had, but his admirers said he was also the "most democratic governor in spirit." By this they meant that he truly loved his fellow-men of all classes. He had taught his little daughter to believe just as he did. So now her small face flushed an indignant pink as she asked: "And do you mean that you all just leave her alone this way all the time?"

Everyone looked a little confused, and it was Rose who answered: "Why, we don't have much to do with her. As Esther 'splained, she isn't in our set."

"Then neither am I," declared the governor's daughter, hotly. Then, with her curly head held very high, while the third grade watched in dismay, she walked over to Mildred and said in her very sweetest tones: "May I sit down here and talk to you?"

"To me?" faltered Mildred, almost overcome.

"Certainly to you," answered the governor's daughter with a defiant glance at the astonished girls. Then her proud little head went still higher as she added: "I'd rather talk to you than any one else in this yard!"

Mildred was too dazed to reply, and the whole class flocked to her side. She knew that a miracle had happened but she did not understand how or why.

"And the funny part of it," Esther told her mother thoughtfully, a month or so later, in talking it all over, "is that I really 'spec Mildred is the most popular girl in the whole class now. She's got such an awful lot of sense, and she's so sweet and nice that we all just mostly do what she tells us to—I mean she makes up the games we play and plans things for us, you know. Of course she loves Honor—that's the gov'nor's little girl, you know—the best."

And mother, proud of her state and proud of its governor, answered: "Honor is her father's very own daughter."—Christian Observer.

Unafraid.

Who's afraid of a cow?
They're so gentle and kind
You can go up quite close and they none
of 'em mind,
But I wish, oh, I wish, they was furdur
away!

Pooch—who's afraid?
They're as good as can be,
An' one's a child cow that is younger
than me.
An' they give us good milk—an' there's
nothing to fear—
But I wish, oh, I wish, that my daddy
was here!

—Ex.

The Dogs' Argument.

Don, Max and Duke were well-trained dogs. They were very fond of their master, for he had taken much trouble for their comfort and benefit, and they

always tried to show their thanks to him by jumping upon him and licking his hands and face. Sometimes he took them with him on his trips about the country; sometimes he could take only one of them; but it was a rare thing for him to be seen without at least one of them in his company, whether he was at home or abroad.

One day the dogs saw that he was preparing to go upon a journey. They knew that he was going a rather long distance, for they observed him busy about his automobile, which was in the garage near their doghouse. Since they considered it a great favor to be allowed to go with him, and since they knew that he had often taken one of them with him in the automobile on such trips, they began to speculate as to which was to be allowed to go along.

"I'm quite sure he'll take me," said Duke, "for both you fellows have been out recently. The master hasn't taken me with him for quite a while. Then, too, it's dusty on the road; so I'm sure I shall not look so dirty as you, because my hair is the color of cream. In fact, it's almost dust-proof!"

While Duke was smiling his appreciation of his own statements, which seemed wise to him, Max began: "Pshaw! Duke, I'm smaller than you; and you know the master always likes to take me with him when he goes in the automobile on account of my size. Then, too, my black and white face and white paws match his automobile much better than your creamy fur. I'm just as sure that he'll take me, for he took me with him on his last trip."

But no sooner had he stopped than did Don begin: "It seems to me that this time I'm to be the favored one. Why, Max, the very fact that you went last time is proof enough that he'll take me. Although you do have a little more white on your face and paws than I, still you and I look so much alike that your color would not make you preferable over me. Watch and see if I don't get a ride today!"

Then each dog argued his case again and again, each time getting a bit more violent in his argument, until it seemed that a fight would be the result. As a matter of fact, things had just about come to a point when there would have been growling and biting of good dog flesh, when the master appeared, ready to go away on his trip. As he got into the automobile, he called to the dogs. They stopped their argument and waited for him to speak. "Well, old fellows, take good care of the house and grounds while I'm gone," he said. "It'll be a long trip this time—longer than usual." At that he climbed into the automobile and drove away, leaving the dogs feeling very foolish to think they had started an argument over something which they could not control.

All three of them then went down to the gate and watched the master as he drove down the road. They looked longingly after him, so longingly in truth that one to have seen them might have wondered why they didn't jump through the gate and run after him. But each had been so well trained that he knew it was the desire of the master for him to stay within the enclosure. So all three only looked eagerly at the automobile disappearing in the distance, disappointed at not being permitted to go, but really happy that their argument had not made them come to blows because of love for their master.—Selected.

How a Little Speckled Hen Went Riding.

If she had gone to bed with the other chickens it would not have happened.

But she was greedy, and hung about the back door hunting for crumbs as long as she could see them.

It was growing dark fast, and chickens, you know, cannot see in the dark, so she hastened to find a roosting place, walking with high, awkward steps and head stretched out, peering from side to side, as chickens do in the dusk of evening.

After a while she bumped against the buggy, and, thinking that the crosspiece underneath the box would be a good place to sleep, she fluttered up onto it and settled herself with her head under her wing, which is a chicken's way of putting on its nightcap, and was soon fast asleep.

She ought to have remembered that the buggy was always in the barn at night, and that it would not have been left out if it was not going to be used; but she only thought about going to sleep.

By and by the horse was hitched to the buggy, the family climbed in, and they started off briskly. Poor Mrs. Speckle woke up very much surprised and startled to find herself being whirled away in the darkness, but she could do nothing, except hold on with all her might to her unsteady, swaying perch.

They kept going and going until she grew quite dizzy, and wondered if they were going to the end of the world, and if she would ever, ever get back to her pleasant home again.

At last the whirling wheels stopped. The family got out and went into a house and stayed, and stayed so long that the tired little hen went to sleep, although she felt very lonesome and frightened.

And then, some time in the night, the family came out and set off traveling again, whirling along faster than ever. The little hen, who was not used to being out nights and had grown stiff, came so near falling off in the rough places that she couldn't help squawking out in her fright.

After a long while they stopped again, and Boy got out and opened a gate, and there they were at home. As he stooped to push the gate back in place, Boy noticed the small black bunch on the crosspiece.

Mrs. Speckle found herself caught up, and they all laughed and exclaimed, and admired her for hanging on so pluckily when it must have been so hard. They all said they had heard noises underneath, squeaking and squawking as they rode along; but they thought it was from the buggy wheels that needed greasing.

Then at last the little speckled hen was placed carefully on her roost in her own house, where she cuddled up among her warm friends and went to sleep, very glad to be safe at home from that long, dark ride.—Picture Story Paper.

An Evening Prayer.

This is a prayer I made to say
Every night when the sun's away.

Every night before I sleep
I look up and say:
Lord Jesus Christ, come close and stay
Within my heart until the day,
While I lie quiet, safe and sound,
Until the golden sun comes 'round.
—Grace Atinson Kimball.

A Tiny Songster.

Under the eaves of the back porch an old syrup can was fastened in the hopes that a wren might make it his home. A day or two later a wren inspected the house and the next day the family moved in. That was about the

twentieth of April. It was a very great pleasure to have them so near the house on account of their merry music. The wren's song seems to be a cheery bubble of music as spontaneous as a jet from a fountain.

The wren is such a familiar bird that he hardly needs description. His tiny form, long pointed bill and beady eyes are distinctive, as well as his up-standing tail.

The nest is usually made of small twigs and grass, but one day the wren was seen trying to take a hairpin into the nest. As the prongs were wide spread and the opening in the can small, he failed after much effort. Another time he made an unsuccessful attempt to take a small square piece of wire fly-screen into the nest.

The feeding of the nestlings is very interesting, the food for the most part being small insects and bugs.

The wren is a great lover of attention. If you will but listen to his song he will sing loudly, but if you will praise him for it he will almost split his throat in an effort to make an impression on you.

Although he sings but a few notes he is one of our most delightful songsters. Usually he perches to sing, but he is so full of music that he often sings on the wing.—Our Dumb Animals.

A Sleepy Time.

"O dear!" the little tin soldier cried,
"I've marched this whole day long.
Though my gun is heavy and hard to hold
And my legs are far from strong."

"And now I should like to take some rest;
It certainly can't be right
To expect a veteran like myself
To stand on guard all night."

The little toy horse, in great distress,
Called: "Who will attend to me
I want to be put in my nice, neat stall
And be given some oats for tea."

"I've been to the market town and back
Today at my fastest trot;
And now I am lying upside down
With my harness tied in a knot."

Cried jack-in-a-box: "I've jumped and bounced
Till I'm quite worn out tonight;
Will somebody please shut up my house
And fasten the roof down tight?"

"I'm hoarse as a crow," said the barking dog;
"I'm tired," sighed the woolly sheep;
"We are all of us that," cried jumping jack,
"And we need some rest and sleep."

"We should like to go to our beds at once
And shut up our eyes quite tight.
Will our dear little master please to come
And settle us all for the night?"

But mother it was who put them up
In a row on the nursery shelf;
For never a word the master heard—
He was fast asleep himself.
—Eileen Manley, in Little Folks.

Christ's poured-out life was taken again that it might be given to those who trust in Him. This life conquered sin, death and hell, and rises to the heights of glorious bliss, and this conquering life is ours in Him, and sin, death and hell are beneath our feet. The Christian is the "super-man," more than conqueror in and through Him that loveth us.—Episcopal Recorder.

For the Southern Churchman.

An Arab Legend.

Eugenie du Maurier.

There was once a rich merchant who was traveling with a caravan of goods over a desert country. Night was coming on, and there were brigands about; so the merchant was in great haste, wishing to reach his destination before night came. But as he hurried his weary animals on, he saw a boy sitting by the roadside.

"What is the matter?" asked the merchant.

"I have a thorn in my foot and can go no further."

Then the merchant, forgetting danger, stopped and took the thorn from the wounded foot, and gave the boy a piece of gold.

Years passed, and at last the merchant found himself in Paradise.

"Why do I have so many roses?" he asked an angel.

"Because," said the angel, "the thorn from that little boy's foot grew until it became a rose tree, and the roses are yours; for one good deed done on earth is returned seven-fold in Paradise."

A Berry Song.

Sing a song of berry time
And shining pails to fill!
Strawberries in the meadow grass,
Blackberries on the hill;

Dewberries sweet as honey drip,
Blueberries silver white;
Gooseberries, juicy-clear and green
Out in the warm sunlight.

Sing a song of berry time!
Mulberries high in trees;
Soft raspberries, all red and ripe,
That every robin sees.

Sing of later berry time!
Holly berries red;
Cedar berries, frosty blue,
Bobbing overhead;

Rattan berries bright as flame,
Chinaberries—oh,
Crystal brown, like amber beads;
Pearly mistletoe.

Sing a song of berry time,
Precious jewels found
Up and down the happy world
All the sweet year round!
—Grace Noll Crowell.

A Careful Mother.

A hummingbird one summer built her nest in a butternut tree near a window. In the window sat a naturalist, which means a man who studies God's living creatures. He saw this up, and the man watched to see how the

curious thing: a heavy shower came bird kept her little ones safe and dry. It was an interesting study.

At the very first drops of rain she plucked off a large leaf growing near and taking it in her bill, laid it over the nest in such a way as to cover it like an umbrella. The leaf had a hole in it, that she hooked on to a little stick in the side of the nest.—Picture Story Paper.

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CHURCH NEWS.

(Continued from page 16.)

Diocese; Mr. R. Park Hutchinson was elected Treasurer in the place of Mr. W. A. Wilbur, resigned. Department heads were chosen as follows:

The Rev. Frank W. Sterret, of Missions.

Dean Howard W. Diller, of Religious Education.

The Rev. Eugene A. Heim, of Social Service.

The Rev. S. Ezra Neikirk, of Publicity.

The Ven. Harvey P. Walter, of Service and Stewardship or the Nationwide Campaign.

The new Treasurer accepted this responsible position on condition that the Central Office be moved into his business office. This required a rearrangement of the office force. Hereafter the Treasurer will handle all correspondence pertaining to the financial work of the Diocese, and the Archdeacon will look after the work of the different departments.

H. P. W.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

"The Piedmont Churchman."

The first issue of the official organ of the Diocese, "The Piedmont Churchman," is off the press. The editor and manager is the Rev. A. J. Derbyshire, Box 863, Columbia, and the subscription is \$1 per year. This new venture of the Diocese is an evidence of the life in the work of the Diocese and should mean much to the "esprit de corps" of the Church in Upper South Carolina.

The Rev. W. H. K. Pendleton, the rector of the Church of the Advent, Spartanburg, will study at Columbia University, New York, during his vacation—July 9 through August 17. While in the North he will fill appointments in the following churches: July 8, Calvary Church, New York; July 15 and 22, St. Peter's Church, Port Chester, N. Y.; July 29, August 5 and 12, St. John's Church, Elizabethtown, N. J.

Personal Notes

The Bishop of the Diocese of Western North Carolina has appointed Mr. J. S. Lockaby, a candidate for the ministry, as minister-in-charge of the Church Missions in Ashe County, with headquarters at Jefferson; this during the summer months only, as, in the autumn. Mr. Lockaby will continue his studies at Sewanee.

The Rev. James M. Wright, formerly of Brooklyn, N. Y., has entered upon his work as priest in charge of All Saints' Church, Morristown, Tennessee. Mr. Wright will have charge also of St. James's Church, Greeneville.

The Rev. C. R. Cody, rector of St. Paul's Church, Monroe, N. C., is minister in charge of St. Stephen's Church, 120 West Sixty-ninth Street, New York City, during the month of July.

The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, L. I., and General Secretary of the Actors' Church Alliance, has sailed on the S. S. Tuscania to take the Medi-

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

SITUATION WANTED.

REFINED LADY DESIRES to spend remainder of Summer in mountains, or at sea-shore, as a companion, or to take care of an invalid. References exchanged. Address Miss Valerie Ford, 640 S. 39th St., Avondale Sta., Birmingham, Ala.

WANTED—A GOOD, RELIABLE, WHITE woman, of settled age, to cook, milk and help in general house work for small family. A kind home with Church privileges promised. For particulars apply to Box 156, Boynton, Va.

WANTED—A PRACTICAL (or working) housekeeper for St. Margaret's School, Tappahannock, Virginia. Small compensation offset by opportunity for valuable service to the Church and permanent home in pleasant surroundings. Address: Miss Emma S. Yerby, Principal.

REFINED GENTLEWOMAN OF MATURE age, who is capable, tactful and musical, desires position in motherless household, or with elderly people. Unusual opportunity. References exchanged. Address "W," care of Southern Churchman.

SEMINARY PICTURES.

IF ANY PERSONS PRESENT AT THE Virginia Theological Seminary Centennial Celebration took any good pictures, we will appreciate their sending copies of these pictures to the Rev. Dr. Wm. A. R. Goodwin, The Rectory, Abingdon, Virginia, for use in Volume II, of the Seminary History.

SYSTEMATIC DAILY BIBLE READING.

Simple and definite plan makes daily Bible Reading easy for every one. Send 10 cents to Miss Etta Konitzky, 4316 Bellview Ave., Baltimore, Md.

A WOMAN OF REFINEMENT, good housekeeper, and practical nurse, desires position with elderly lady. \$50 per month. Highest references. Address "K," care of Southern Churchman.

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terranean cruise to Egypt and the Holy Land, returning September 1. During his absence his son, the Rev. Cyril E. Bentley, Executive Secretary of the Diocese of Atlanta, Ga., will be in charge of the parish.

The Rev. Oscar E. Green, curate for some time of the Church of the Holy Trinity, Brooklyn, N. Y., (the Rev. J. H. Melish, rector) has left for his home in Texas, where, after a month's vacation, he will take up mission work under Bishop Capers in the western part of the State.

On June 13, at the annual commencement of Hampden-Sidney College, Hampden-Sidney, Va., the degree of Doctor of Divinity was conferred upon the Rev. Lyttleton E. Hubbard, rector of St. John's Church, Elizabeth, N. J. Dr. Hubbard is an alumnus of Hampden-Sidney, having received his A. B. degree from that institution in the class of 1902.

The Rev. Thaddeus A. Cheatham, of Pinehurst, N. C., is doing supply work for the summer at Calvary Church, Pittsburgh.

At the late commencement of Allegheny College, Meadville, Penn., the Rev. Robert Nelson Meade, rector of the Church of the Redeemer, Pittsburgh, received the degree of Doctor of Divinity, on which occasion more

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Obituaries

Walker: Entered into life eternal at the home of her parents, in Rhodhiss, North Carolina, on June 20, 1923, MARION STEWART, aged five weeks, only child of Mary and David Stewart Walker.

"Of such is the Kingdom of Heaven."

THE STRAIT GATE.

(Continued from page 10)

will given over to its destructive desires. A nation governed by a corrupt and selfish tyrant who outrages the feelings of mankind and who leads his people to battle, like sheep, to the slaughter, to gratify his personal ambition, is but a picture of the soul in which one criminal passion has gained the ascendancy.

Across the broad field of death runs, and has run, from the beginning, a single path of life, a path leading first through physical conquests, then through intellectual, moral and spiritual conquests. The direction of this path we may regard as the direction of the will of God, and as it proceeds it grows narrower. A thousand things were permitted to good men of old which are not permitted us. Abraham was a polygamist, Jacob was a thief. Samuel's disposition toward his enemies was one of high-handed cruelty. David's hands were stained with over-much blood, even the blood of the faithful Uriah, but we should remember that they walked in the way of life, not because of these defects but despite them, and that the man who falls even a little below the standard of honor and purity of his own age is a greater sinner than the man who, with all his gross faults, exceeded the virtue of his own barbarous times.

than a dozen members of his congregation were present, and he was made the recipient of a handsome doctor's gown. The baccalaureate sermon at Allegheny College this season was preached by the Rt. Rev. Alexander Mann, D. D., S. T. D., LL.D., Bishop of Pittsburgh.

The Rev. George H. Bennett, of Terrell, Texas, will spend July and August in Colorado, ministering to the people of St. George's, Leadville, and St. John Baptist, Breckenridge.

The Rt. Rev. Alexander Mann, D. D., will take part in the summer conference at Conneaut Lake from July 5-14, and after that will spend his vacation at Cape Cod.

The Ven. H. Brownlee Smith, Archdeacon of Oklahoma, will spend July and August in charge of St. Paul's, Steamboat Springs, Colo.

The Rev. Charles H. Marshall, rector-emeritus of St. Barnabas', Denver, Colo., took charge of the services for several weeks recently, during the vacation of the rector, the Rev. Charles H. Brady. One of these Sundays, St. John Baptist Day, was the forty-ninth anniversary of his ordination to the priesthood.

ORDINATIONS.

In St. Paul's Church, Charleston, S. C., the Rev. C. S. Smith, rector, the Rev. Paul Due was advanced to the priesthood by the Rt. Rev. William A. Guerry, D. D., on Wednesday morning, June 20.

The Rev. Maynard Marshall, of Beaufort, presented the candidate. The Rev. G. Croft Williams, rector of St. John's Church, Shandon, in the Diocese of Upper South Carolina, preached the sermon. The Litany was said by the Rev. A. M. Rich, of Charleston, while the Rev. Homer W. Starr, Ph.D., read the Epistle and the Rev. Albert S. Thomas read the Gospel.

The Rev. Mr. Due was ordained in the Church of which he was a communicant before taking Holy Orders. He will continue in charge of the work at Adams Run and Maggetts.

On Sunday, June 17, 1923, in the College Church of the Holy Spirit, Gambier, Ohio, the Rt. Rev. William A. Leonard, D. D., Bishop of Ohio, ordained to the diaconate Messrs. Herman S. Sidener, William L. Ziadie and David J. Griffiths, graduates of Bexley

Hall. Presenter, the Rev. Dr. O. E. Watson; preacher, the Rev. William M. Sidener.

The following graduates and students of the Virginia Seminary, Alexandria, were ordained at the ordination following the commencement of the Seminary, on June 8:

To the diaconate by the Bishop of Southern Virginia: Mr. Richard H. Baker.

By the Bishop of East Carolina: Mr. Arthur J. Mackie, B. A.; Mr. Albert C. Tebeau, M. D.; Mr. George F. Cameron, B. A.

By the Bishop of Virginia: Mr. Francis H. Ball, Mr. Reginald Foster Hall, B. A.; Mr. Robert William Hibbert, Mr. Stamo S. Spathey, Mr. A. Campbell Tucker.

To the Priesthood by the Bishop of West Virginia: The Rev. Lynnwood Oscar Forqueran.

By the Bishop of Southern Virginia: The Rev. Charles E. Stewart, the Rev. Norvell Elliott Wicker, Jr.

By the Bishop of Virginia: The Rev. Frank Cox, the Rev. Irvin Q. Wood, the Rev. Dennis Whittle.

The newly ordained priests will undertake work as follows:

The Rev. Frank Cox will continue as rector of Bloomfield Parish (postoffice Washington), Rappahannock County, Va., of which he has been minister-in-charge during his diaconate.

The Rev. Dennis Whittle will continue as rector of Luray Parish, Luray, Va., of which he has been minister-in-charge during his diaconate.

The Rev. Irvin Q. Wood will continue as assistant minister in Cople, Lunenburg and North Farnham Parishes, postoffice Warsaw, Va.

The following assignments of deacons has been made by the Bishop:

The Rev. Francis H. Ball, while carrying through his senior year at the Seminary, to assist the Rev. John J. Gravatt, D. D., rector of Holy Trinity, Richmond.

The Rev. Reginald F. Hall to become minister-in-charge of Trinity Parish, Louisa County (postoffice Mineral), Virginia.

The Rev. Robert W. Hibbert for the present to assist the Rev. Noble C. Powell as assistant minister at the University Missions (postoffice Charlottesville, R. F. D.), Virginia.

The Rev. A. Campbell Tucker to be minister-in-charge of Pohick and Olivet Churches, Upper Truro Parish, postoffice Accotink, Va.

The Rev. Stamo S. Spathey to be

As the division of labor, narrowing the path of industrial life, has placed a thousand blessings within the reach of us all, we could not otherwise attain, and as the specialization of knowledge, his miraculously increased knowledge, so the narrowing of our moral life to those things which are pure, peaceable and honest, and for the benefit of all, has created for the soul and for the world a thousand pleasures and advantages which libertinage, theft and dishonor can never bestow. As life advances it must become narrower and many of the liberties enjoyed by our ancestors have been taken from us by the necessary restrictions of a more complex civilization. Those broad choices of a vocation, a career, a companion for life, our place and lot among our fellow men cannot be made often. Sometimes a single choice prevents us from ever choosing a second time. Sometimes a single error closes the door of opportunity on us forever. Is there a sadder fact in life than this? But if, within that sphere which we have made our own, there is that which sustains our heart and gives us worthy employment of our time and our talents, in our past decisions and victories have closed the door to the enemies of our peace, and have left the door open to our true friends, we may well be content. If the way be strait it is because it is going somewhere—onward to achievement, onward to greater, juster views, onward to peace, and at last, onward to rest and to Christ.

missionary to the Foreign-born in the Diocese of Virginia, postoffice Richmond, Va.

The Rev. H. R. Taxdall was advanced to the priesthood in Christ Church, Norfolk, Va., on St. Peter's Day, Friday, June 29, by Rt. Rev. Beverley D. Tucker, Bishop of the Diocese of Southern Virginia. Mr. Taxdall has been serving during his diaconate Epiphany Church, LaFayette Residence Park, Norfolk, Va.

The ordination sermon was preached by Rev. F. C. Steinmetz, S. T. D., rector of Christ Church. The candidate was presented by Rev. David W. Howard, D. D., rector of St. Luke's Church, Norfolk.

After the service lunch was served to the clergy.

On June 7, 1923, at Trinity Church, Houston, the Rt. Rev. Clinton S. Quin, D. D., Bishop Coadjutor of the Diocese of Texas, advanced to the priesthood the Rev. Walter Payne Stanley (colored). The candidate was presented by the Rev. John Sloan and the sermon was preached by the Rev. Charles Clingman, rector of Trinity Church. The Rev. Walter Payne Stanley is priest in charge of the Mission of St. Clement's, Houston.

On Friday, June 22, in Trinity Cathedral, Newark, the Rev. Van Tassel Sutphen, the Rev. Thomas Mabley and the Rev. Ladislaus Szabo were ordained to the priesthood by Bishop Stearly. The Rev. Mr. Sutphen, who was ordained under the provisions of Canon 2, Paragraph 5, Section 4, and Canon 5, Paragraph 2, is a business man of mature years who has for long been of great assistance in the work of St. Peter's Parish, Morristown. He will continue his relationship with the publishing house of Harper Brothers and at the same time serve as assistant at St. Peter's Church. Mr. Sutphen was presented by the Rev. John C. Lord, of Morris Plains.

The Rev. Thomas Mabley, who was presented for ordination by his father, the Rev. Edward T. Mabley, has been curate at Trinity Cathedral since his graduation from the Virginia Theological Seminary in May, 1922. He will continue in his present position.

The Very Rev. Arthur Dumper, D. D., Dean of Trinity Cathedral, Newark, presented the Rev. Ladislaus Szabo. Mr. Szabo is one of the ministers of the Hungarian Reformed Church who has lately come into affiliation with the Episcopal Church. He is in charge of the Hungarian congregation at Franklin Furnace.

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